

shews by the etymology of the word, that it may be understood either of a linen or a woollen stuff which is carefully painted.

Wool had different names according to its different colours. It was called *Thechelet*^a, when it was of a pale blue, that is, of a *violet-colour*. And there was a *purple* of this colour, which inclined to *violet*, but the common purple was of a deep red, and is called in *Hebrew*, *Argaman*^b. That which was of a *crimson* colour was called in *Hebrew*, *Tholaat-schani*^c, in *Latin* *Coccineus*; and the *red* of this sort of *purple* was brighter than that of the other. This colour was made of the blood of a worm which is found in the fruit of a tree, as we have before seen, and from hence it has the name of *Vermilion*. This worm is called by the *Arabians*, *Kermes*, and from hence the *French* have their *Cramoisi*. This *Crimson* of the ancients is evidently our *Scarlet*; which is according to the most common opinion, made of worms or flies, which are called *Cochineal*. These worms are called in *Hebrew*, *Schani*; and as this word is very like *Scheni*, which signifies *Two*, or *double*, the *Greek* and *Vulgate* have been thereby led to translate in the *Proverbs*, by *double cloaths*, what in the *Hebrew* signifies only a *purple robe*^d. And what the *Vulgate* calls *Purple twice dyed*, is perhaps only the *Purple Schani*; that is, the *Purple* which comes from a tree so called, which bears the berries in which those worms are found of which *Scarlet* is made. Lastly, *Purple-stuffs* were extremely dear and valuable among the Jews; and therefore *Solomon* speaking of a virtuous woman, says, *She dresses herself in nothing but linen and purple*^e.

THE Scripture speaks of different sorts of habits, which are these; One sort which it calls *Perizomata*, were habits which covered the whole body behind^f and before; of which sort were those that *Adam* and *Eve* made after their fall. Others are called *Semicinctia*^g, which covered only half of the body, from the waist downwards. And what is called *Penula*, was a *Cloak* which travellers used when it rained. *S. Paul* left his with *Carpus* at *Troas*^h. There is no necessity of observing here that they had *mourning-cloaths*, and *rejoycing-cloaths*, and *wedding-cloaths*, among the Jews, there is no difficulty in discovering itⁱ.

^a Exod. xxvi. i.

^b Exod. xxv. 4.

^c Exod. xxv. 4.

^d Prov. xxxi. 21. *Eng.*

Scarlet. ^e Ibid. v. 22. *Vulg. Eng.* Silk and purple.

^f Gen. iii. 7. *Vulg. Eng.* Aprons.

^g Acts xix. 12. *Vulg. Eng.* Aprons.

^h 2 Tim. iv. 13.

ⁱ See Calmet's Dissertations, &c. Vol. 1. Dissert. 20.

Of Meats.

Of Bread, the manner of beating out the corn, of making meal, of making dough, and baking it.

Manna was for some time the only food of the people of God. It tasted like honey, and looked like *Bdellium*, as the Scripture expresses it. And we have already seen that this *Bdellium* is to be understood of *Pearls*. *Moses* also says, that it was like the seed of *Gad*, which all interpreters explain of *Coriander-seed*^a. And of this we have also spoken before.

Salmasius pretends that the *Hebrews*, before the miracle of the *Manna*, gave this name to that plentiful *dew* which falls in great abundance upon trees and herbs, and congeals upon them; so that when the *Manna* was sent them, as it was like this *dew*, or *hoar-frost*, they said one to another, *Manhu*, which signifies, *It is Manna*. But this differs much from the common etymology of this word; for the general opinion is, that *Manhu* signifies *What is this*; whereas it signifies according to *Salmasius*, *It is manna*; that is, *dew*. And this opinion of *Salmasius*, which seems to confound *Moses's manna* with *dew*, does likewise appear to destroy the miracle which the Scripture relates. But if we examine into all the circumstances of it, we shall find that though the *Manna* was like *Dew* for colour, taste, figure, and the time of its falling, yet that it could not but be supernatural and miraculous, on other accounts. *First*, It fell in so great quantities, that it was sufficient to feed an infinite number of people. *Secondly*, The day before the sabbath there fell twice as much as on any other day; and on the sabbath-day there fell none. *Thirdly*, It fell in winter as well as in summer. *Fourthly*, It melted before the sun like common dew, but yet hardened so much before the fire, that they were forced to pound it in a mortar. And *Fifthly*, The *Israelites* found in *Manna* all the pleasures which they could have found in any meat, as says the author of the book of *Wisdom*, speaking to God, *Instead whereof, says he, thou feddest thine own people with angels food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every tast. For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered it self to every man's liking*^b.

^a Exod. xvi. 31.^b xvi. 20, 21.

I SHALL not enlarge upon the nice dishes and high-feeding of the *Hebrews*. Their usual manner of feeding was very simple, and very far from the luxury and delicacy of our modern tables. They used a sort of vinegar which they called *Embamma*, as their usual sauce: And it was formerly a common drink among the *Roman* Soldiers. Which is the reason why those which watched *JESUS CHRIST* when he was upon the cross on mount *Calvary*, offered him *vinegar mixed with gall*^b. It was customary to temper the sharpness of the vinegar, by mixing some other liquor with it.

THE word *Butyrum* does not signify our butter. We see in *Pliny*, that butter was used only by the barbarous nations. They did not use it in *Italy*, much less in *Judea*, which was a hotter country. And indeed butter is common only in cold countries; and we must not therefore understand *Butyrum* of our butter. In the *Greek* language it signifies *Cheese*. The *Hebrew* name, which the *Latin* interpreter renders by *Butyrum*, is *Chemeha*; and a learned *Beuedictine*^a pretends, that wherever this word is found in Scripture, it signifies something potable, or liquid; and does therefore rather signify *cream*, than *cheese* or *butter*. *Zophar*, one of *Job's* friends says, *The wicked shall not see the rivers, the floods, the brooks of honey and butter*^d. And *Job* describing his former prosperity says, *I washed my steps with butter*^e. In these passages, which have the same word, *Chemeha*, we must understand something liquid and running; which could not be *butter*; at least, unless it were over the fire, and then one could not wash with it. In the *Proverbs* it is said, That he that presseth *the udder too much, instead of milk will draw from it*, a thicker liquor which is called *Chemeha*^f; which is most naturally understood of *cream*, and not of *butter*.

IN speaking of food, it is necessary that we should say something of the manner in which they beat out the corn, and how they made their dough, and of the different sorts of their bread.

THE ancients had several ways of beating out their corn in the barn. They made use of sledges, which they drew over the cars of corn, to separate the grain from the straw; and these were a sort of very heavy tables

^a See Calmet's Dissertations, &c. Vol. I. Differ. 19. which treats at large of the meats of the Hebrews.

^b Luke xxiii. 36.

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^d Job xx. 17.

^e xxix. 6.

^f xxx. 33. Vulg.

in which were driven nails of iron. Oxen drew these tables; and it is the *muzzling* of their mouths for fear they should eat the corn *they trod out*, which the Scripture forbids^a. But others made use of rods, or flails, to beat the corn out with. And to these different ways the prophet *Micah* alludes, when he says, *Arise and thresh, O daughters of Zion, for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people*^b. The straw and chaff served for food and forage for the horses.

THE smaller grain was beaten out only with rods, or flails. *Isaiah* alludes to these different ways of beating it out, when he says, *For the fitches are not threshed with a threshing-instrument, neither is a cart-wheel turned about the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread-corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen*^c.

IN the first ages they made use of a mortar to pound their grain, after they had roasted it: And afterwards they invented millstones, such as are in our common mills; and there were two sorts of them, a greater sort and a lesser. They made use of horses, or asses, to turn the greater sort, which were therefore called *molæ asinariae*. But the little ones were turned by men, and slaves were often condemned to this sort of work, by way of punishment. And hand-mills also were in use among the Jews. They were made of two stones, which they put upon one another. And the poor made use of them, as appears from that passage in *Deuteronomy*^d, *No man shall take the nether, or upper millstone to pledge, for he taketh a man's life to pledge*; that is to say, because he wants it to make his bread, and consequently to support life.

As to the manner of making bread, no one can be ignorant of it. The Jews had a sort of bread which they called *unleavened bread*; that is, bread made *without leaven*. The effects of leaven are very well known. It swells the paste, and makes it sharper; and from thence the Scripture takes several comparisons. But it requires some time before it has this effect, which is the reason why God commanded *Moses*, that the *Israelites*, the moment they came out of *Egypt*, should use no leavened, but *unleavened bread*, that nothing might detain them. Sometimes they baked their dough

^aDeut. xxv. 4.^biv. 13.^cxxviii. 27, 28.^dxxiv. 6.

upon coals, or hot ashes; and this bread is that which is called *subcinericius panis*^a.

Of Spices.

WHAT we call *perfume*, the *Latins* call *unguentum*; whence the *French* have their *onguent*, [and the *English* their *unguent*, or *ointment*.] But we are not always to understand by this word a medicine, or such a viscous composition as the surgeons make use of to heal wounds: It also signifies a mixture of different perfumes made with balm, or oil, which the ancients used, either out of sensuality, or magnificence.

THE Scripture speaks of two sorts of *perfumes*. The one is the *smelling-oil* with which the tabernacle, sacred vessels, and high-priest, were to be anointed; and the other was a sort of little *cakes*, which were burnt upon the altar of incense. I shall speak distinctly of both.

THE *first* sort of *perfume* was, according to the book of *Exodus*, made of the following spices. *Take thou unto thee*, says God to *Moses* *spices, of the first and choice Myrrh, the weight of five hundred shekels*^b. *Myrrh* in *Hebrew* is called *Mor*. The text may be rendered in this manner, *Take of the principal, true myrrh, that is, the most precious spice, the weight of five hundred shekels. Myrrh* is a resin which distills from a tree of the same name, which grows in *Arabia*. This resin is green and bitter, and preserves things from corruption. *Take*, as the Scripture goes on, *of sweet Cinnamon half as much*; that is, *the weight of two hundred and fifty shekels*. According to the *Hebrew*, *Cinnamon* must have been odoriferous; the name of it is the same both in *Greek* and *Latin*. It is a shrub which grows in *Ethiopia*, whose bark has this smell. There are several sorts of them, of which the *French*, *Canelle*, [and *English Cinnamon*] is one. *And of sweet Calamus two hundred and fifty shekels*. This is a sort of reed which grows in *Arabia*, *India*, and *Syria*, near mount *Libanus*. *And of Cassia five hundred shekels*. The *Hebrew* name for *Cassia* is *Kiddahk*: The *LXX.* translate it *ιδεα*; it is a shrub, which has a great many branches and shoots, the bark of which smells finely. All these spices were pounded together, with a measure of *Oyl of olives* called *a Hin*; and of them was made the *perfume*, which was used at the consecration of the tabernacle, and of *Aaron* and his descendants.

^a Gen. xviii. 6. *Vulg.* Cakes upon the hearth. *Eng.*

^b Exod. xxx. 22. *Vulg.*

THE *incense* was made of the following spices. *Take unto thee sweet spices*, says God to *Moses*^a, *Stacte, and Onycha and Galbanum, these sweet spices with pure Frankincense, of each there shall be a like weight.* This *perfume* was to be used by burning it upon the altar, which the *Greek* version, and the *Vulgate* often call, *The altar of perfumes, or of thumiama.* *Stacte* are those drops of *myrrh*, which come naturally from the tree without cutting it. The *Onyx*, or *Onycha*, in *Hebrew Schechelet*, is a spice nowhere mentioned in Scripture but here; and therefore we ought to follow the *LXX.* who translate it *Onyx*. It can be nothing but a sort of shell which is found in the lakes of *India*, where *spikenard* grows; the fish to which it belongs feeding upon *spikenard*, it communicates a very agreeable smell to its shell. *Onyx* is also the name of a precious stone, of which we have spoken; the ancients made a sort of smelling-boxes of it, and therefore the name of *Onyx* is sometimes taken for one of these boxes. *Galbanum* is the sap of a *Syrian* plant; and *Frankincense* is sufficiently known.

THE author of *Ecclesiasticus* alludes to these different sorts of *perfumes*, when he says, *I gave a sweet smell like Cinamon, and Aspalathus, and I yielded a pleasant odour like the best Myrrh*^b. This respects the composition of the *first perfume*, which was made of *Myrrh, Cinamon, the aromatick Cane, and Cassia* mixed with oyl. The *Vulgate* speaks here of *Balm*, and of *Storax*, and does not name the *aromatick Cane, the Cassia, or the Oyl*: But the *Greek* speaks neither of *Balm*, nor *Storax*, but barely says, *As a collection of spices.* What this *Storax* and *Balm* is, we shall presently examine. What follows, respects the composition of the *second perfume*: *I have perfumed my house like Galbanum, Onyx, and Stacte, and as the drop of Frankincense which fell of it self*^c. The *Greek* has it, *As the smok of the Frankincense which is burnt in the tabernacle.* It is certain, the *incense* was compounded of all these spices. The *Vulgate* here calls that *Ungula* which is called *Onyx* in *Exodus*; and what is there called *Stacte*, is here called *Gutta*: But both these words, one of which is *Greek*, and the other *Latin*, signify the same thing. And Lastly, The *Vulgate* gives the name of *Libanus* to *Frankincense*.

THE *Storax* is called in *Hebrew Tfori*, from whence, by a transposition of the letters, comes either *Storax*, as *Aquila* and the *Vulgate*

^a Exod. xxx. 34.

^b xxvi. 15. Eng.

^c xxvi. 21. Vulg.

translate it; or *Styrax*, as *Pliny* calls it. It is a sort of rosin which distills from a tree which is like the *wild quince-tree*, whose fruit is of a whitish colour, and a little bigger than a filberd. *Pliny* says, there were a great many of them in *India*. And *Jacob* puts it among the presents, which he sent to his son *Joseph*, when he was in *Egypt*^a.

THOUGH the word *Balm*^b be here found in the *Vulgate*, and in the *Greek* version of *Ezekiel*^c, yet it is neither in the *Greek* text of *Ecclesiasticus*^d, nor in the *Hebrew* of that prophet: There is no word used in either place, but that of *Oyl*. *Balm* is an exquisite perfume; its name shews it to be, if I may so speak, *the prince of perfumes*. It is nowhere mentioned in the first books of the *Old Testament*, and it is not at all surprizing that it is not named; since *Josephus* has told us, that the queen of *Sheba* made *Solomon* a present of a *Balm-tree*, from which came all the rest, which afterwards encreased exceedingly in *Judea*.

THE Scripture does also sometimes mention *Aloe*, which is the word by which the *Vulgate* translates the *Hebrew* *Ahaloth*^e; but the Jews pretend, that this word signifies a sort of trees called *Santaux*, as I have already observed. The wood and fruit of these trees, when dried, give a very agreeable smell. Sometimes indeed the *Vulgate* translates this word by that of *Gutta*, as in the 45th *Psalms*^f: But it here takes it to signify a *rosin* which distills from some tree; as it takes the word *Ketsiot* for *Cassia*. But however that be, it is certain, that the *Aloes* mentioned in the Gospel, is a sort of *spice*. And there is also an herb of this name, which is very bitter, and preserves from corruption; and therefore they make use of it in embalming the dead.

Of Houses and Furniture^g.

I HAVE already given an account of what was most remarkable in the Jewish *houses* and *furniture*, when I spoke of the customs and practices of the Jews, in the first part of this work. And I shall only add here, (for the better understanding of the history of *Judith*) that in order to guard themselves from the trouble of flies, which are called in *French* *Cousias*, and in *Greek* *Conopes*, they made the curtains of their

^a Gen. xliii. 11.

^b See Prid. Conn. V. 2. p. 340.

^c xxiv. 20.

^d xxvii.

17.

^e Prov. vii. 17.

^f V. 8.

^g Calmet treats at large of the houses, pal-

laces, and cities of the Jews. Dissertations, &c. Vol. I. Diff. 18.

beds

beds of a very fine net-work, which coming round the whole bed, shut them in, in such a manner, that they had the benefit of the air, without the trouble of these flies, which could not get through them. And this is what is called *Conopeum*^a. *Holofernes* lay in such a bed as this, which *Judith* untied. And I know not whether the Jewish womens beds, at such times as it was a legal uncleanness to touch them, were not enclosed within a sort of partition, (as is to this day practised by the *Samaritans*) to prevent any one's touching them.



C H A P. VI.

Of the Diseases mentioned in Scripture.

THIS Subject naturally falls within the design of this work, which is to explain whatever can raise any difficulties in reading the Scriptures. For this the diseases mentioned in them may very well do; every country and every age having some peculiar to it self. Which has made some skilful physicians write whole treatises upon this subject. *William Ader* has written an excellent one, upon all the diseases which are mentioned in the Gospel. *Thomas Bartholine* has written another upon all the diseases which are spoken of in all the Bible^b. And that therefore I may not draw upon my self *Horace's* reproach of entering into another man's province; but may leave every one to the proper business of his own profession; I shall follow these two authors, and extract from them, and some others, whatever I shall judge proper for my design.

It is an unalterable rule of divine justice, that he only can be unhappy who is a criminal; and that no pain is any further just, than as it is the punishment of sin. As long as man continued innocent, he continued happy; and that nothing might interrupt his happiness, God had planted a tree in the terrestrial paradise, whose fruit would have preserved him from all sorts of diseases, and from death it self. As to the nature of

^a Judith xiii. 9. ^b Calmet treats of the physicians of the ancient Hebrews, and the progress they made in their art. Dissertations, &c. Vol. I. Dissert. 18.

this tree, I have not room to enquire here what tree this may have been, or how man, who was by nature mortal and corruptible, could have been rendered immortal by it: But the idea we have of the divine omnipotence, easily confirms us in the belief of it. To create man out of nothing, is a much greater work than to secure him from death. And what is certain, is, that sin, the heathens themselves being judges, is the cause of all diseases; and that man no sooner became sinful, but death came hastily upon him, and a deluge of evils overflowed the earth.

WE have in another place taken notice of certain miraculous punishments which the Rabbins call, *The punishments of the hand of God*. Such was the plague which God sent in punishment of *David's* vanity in numbering his subjects^a. Such was the death of *Herod*, which *S. Luke* relates in the *Acts*^b. This prince being grown giddy with the honours he had received, was *smitten by the angel of the Lord, and eaten up of worms*. And king *Joram* died of a like disease, but one that was more tedious^c. It is in this sense that God is the author of all evils, (sin only excepted) because he makes use of them; in the common course of his providence, either to punish sinners; or to preserve the righteous from the corruptions of the world. And it was he who justly enraged at the corruption of the world, resolved not to let his *spirit always strive with man, for that he was flesh*, as the Scripture speaks, and to reduce his life to the standard of *one hundred and twenty years*^d: A term which has since been very much shortened, since the common length of the life of man is now but seventy years, or thereabouts; and if the strongest men exceed it, the overplus is only a complication of infirmities and pains.

AND the divine justice does ordinarily make use of the devils as its instruments in the execution of vengeance. It makes it their province to

^a 2 Sam. xxiv. ^b Acts xii. 23. ^c 2 Chron. xxi. 18. ^d Gen. vi. 3. Our author seems here to mistake the sense of this passage in Genesis; which appears to be, not that God would, or did, then reduce the duration of the life of man to the standard of 120 years; but that he would even yet allow the world 120 years to repent in. My spirit shall not always strive with man in vain; I will punish his iniquities; nevertheless, his days of repentance shall yet be 120 years; and if he does not amend in that time, I will destroy the whole earth. And in point of fact, the 11th chapter of Genesis gives many instances of post-diluvians, who lived several hundred years, and mentions none that lived less than 149 years of all the patriarchs down to Abraham's time. And this delay of vengeance for 120 years, seems to be what *S. Peter* calls God's long-suffering in the days of *Noah*, (1 Pet. iii. 20) who was a preacher of righteousness, (2 Pet. ii. 5.) and perhaps employed this space of time in that office. *Bishop Patrick* understands these words of Genesis in this sense; and *Chronologers* allow just 120 years between the saying of these words and the deluge.

torment sinners; so that they are the concealed instruments of natural diseases; and the Gospel gives us many examples of persons who were *possessed*. And God does also sometimes make use of good angels as his ministers; of which the history of *Jacob* is a proof. Thus it is said in *Genesis*, that the *Angel touched the nerve of this patriarch's thigh, and it dried up*^a; as the *Vulgate* and *Josephus* express it. But the LXX. speak otherwise; they say the *breadth of his thigh was benumbed*; that is, the bone of his thigh was put out. And however that be, the patriarch continued lame to the end of his days. Thus in the fish-pool at *Jerusalem*, there was an *Angel* which stirred the water in which the diseased were cured. So that both good and bad angels are equally the executioners of the will of God, in the good and evil, which he sends to mankind. But I shall not here speak of the miraculous cures with which the Scriptures are filled, of the resurrection of the child which *Elisha* revived and brought to life^b; of the cure of *Naaman*, who only washed seven times in the river *Jordan*, and was cured of his *leprosy*^c; or of that of *Hezekiah*, by the application of a poultice of figs^d. I know this last was a natural remedy, and is generally used in imposthumes; but it has not so quick an effect as this had upon *Hezekiah*, of curing him in a moment. The Gospel is full of such miracles. We there see a man born blind cured with *dirt*, which naturally speaking was more proper to put out his eyes, than to open them; we there see the lame restored, the sick cured, the dead raised, and that with so much ease and readiness, as visibly shews the finger of God.

WE come now to a particular account of this matter, and to run over the different diseases which are mentioned in Scripture.

Barrenness is a sort of infirmity, and was formerly thought a reproach Barrenness. among the *Hebrew* women.

THERE is no part in the human body subject to a greater number of Blindness. distempers than the eye. The greatest of all which is the loss of sight, which no art can cure. So that the number of blind people whom *JESUS*

^a xxxii. 25. *Vulg.* Bishop Patrick explains it of the hip-bone's being out of its place; and by the sinew that shrank, v. 32. he understands that sinew, or tendon, which fastens the hip-bone into its socket, and comprehends the flesh of that muscle. By the angel he understands what the Jews call An angel of the presence, one who always attended on the SHECHINAH. In locum.
^b 1 Kings iv. ^c 2 Kings v. ^d 2 Kings xxvi.

CHRIST restored to sight, is a signal testimony of his divine power. Nevertheless, when a cataract happens to be the only cause of the loss of sight, oculists can remove it, and restore the sight; but this operation is very different from the miracles of JESUS CHRIST.

Cancer. A *Cancer* is one of the most terrible diseases in the world: If it be not soon stopped, it makes a terrible progress. S. *Paul* compares the discourses of hereticks to the *Cancer*; as the *Vulgate* translates the word *Gangrene*^a, which is in the original. And the sense is much the same.

Castration. THERE are different ways of castration: It may be done either by bruising, treading on, cutting off, or pulling out the parts which are appointed for the preservation of the species. But this was so rigorously forbidden, that it was not lawful to offer up a castrated animal in sacrifice, and it disqualified a man for the priesthood^b.

Cicatrix. WHEN a wound is healed, and there remains only the mark of it, that scar is what the *Vulgate* calls *Cicatrix*, and the *French*, from the *Latin*, *Cicatrice*.

Circumcision. *Circumcision* may be reckoned among the diseases, because the pain that was occasioned by this rude ceremony, brought one upon those who received it; especially if they were of an advanced age. The third and fourth days after circumcision were the most painful, which happens in all sorts of wounds: And this made *Hippocrates* forbid the touching them on these days, for fear of an inflammation. *Dinah's* brethren were not ignorant of this; and therefore they chose the *third* day after the *Sicemites* had been circumcised, to fall upon them, and make them an easy conquest^c.

Deafness and Dumbness. THE only observation I shall make upon the *deaf* and *dumb*, is, that the tongue and ear have so much dependance upon one another, that they who are born deaf, are always dumb: Which is the reason why the deaf man whom JESUS CHRIST cured, was also dumb; and it was a double miracle for a man who had never spoken, to speak in a moment, without having had time to learn. For the reason why they who are born deaf, are dumb, is, that they having never heard a word spoken, their tongues cannot pronounce any; words being nothing else but an imitation of what we hear others say.

^a 2 Tim. ii. 17.

^b Lev. xxii. 24.

^c Gen. xxxiv.

THE *Dropſy* is a known diſtemper, and is of ſeveral kinds. The moſt Dropſy. cruel is that which ſwells the patient ſo terribly, that it not only gives him intolerable pains, but makes him even hideous to the ſight. The man whoſe cure S. *Luke* relates^a, was without doubt afflicted with ſuch a *Dropſy* as this.

WHAT *Fevers*, and the different ſorts of them are, is known to every Fevers. body.

THE *Gangrene* is a corruption which ſpreads it ſelf from the corrupted ^{Gan-}grene. to the ſound part, unleſs it be very ſpeedily prevented. And therefore S. *Paul*, as I have juſt now obſerved, compares the poiſon of hereſy to a *Gangrene*^b.

THE *Gonorrhœa* is a diſtemper peculiar to men; it made thoſe unclean ^{Gonorr-}hea. who were ſeized with it, and they were not ſuffered to enter into the temple.

THE *Gout* is a diſtemper I here mention, becauſe it is ſaid in the *Chro-* Gout. *nicles*^c, that *Aſa* fell ſick of a violent pain in his feet, and died of it. When this pain ſeizes the feet, the *Greeks* call it, *Podagra*; when the hands, they call it *Chiragra*: So that it takes its name from the part affected.

THE *Hæmorrhoides*, or *Piles*, are a loſs of blood, by the veins of ^{Hæmorr-}hoides. the *Anus*. When they have not this effect, they cauſe a ſwelling in it, which is often extreamly painful. It is believed that this was the diſtemper with which God puniſhed the inhabitants of *Azotus*^d, for having dared to detain the ark among them. This loſs of blood did not make the perſons afflicted with it unclean; but one of another kind, to which women are ſometimes ſubject, made them ſo as long as it continued. They were forbidden all the intercourſes of civil ſociety whiſt it laſted; and it is probable that the *Iſſue of blood* with which the woman was afflicted of whom S. *Matthew*^e ſpeaks, was of that kind which made the woman unclean, from her preſenting her ſelf to JESUS CHRIST out of the city, and from her coming behind him, and privately touching the tuſts of his robe; as knowing that it was forbidden her to touch any one at that time, or becauſe whatever ſhe did touch became immediately unclean; as her bed, and all the furniture ſhe made uſe of, was. The

^a Ch. xiv.^b 2 Tim. ii. 17.^c 2 Chron. xvi. 12.^d 1 Sam. v.^e Ch. ix.

term *Hemorrhoides* is a *Greek* word, and signifies in general any *flux of blood*; but custom has appropriated it to that which comes by the *Anus*.

Leprosy. No distemper is more nasty and dreadful than the *Leprosy*. The word is originally *Greek*, and may have been taken, either from the *Scales* which a *Leprosy* brings upon the body, or from its making the skin rough and *full of pimples*. It is so contagious, that the breath, or touch of the *Leper* communicates his distemper; and it is therefore a species of uncleanness under the ancient law. No *Lepers* were suffered to dwell within their cities, nor did any one eat with them; and as *Josephus* says, they were little better than people dead. They wore a particular habit, their cloaths were rent, they went with their heads bare, and their faces covered; and all this by *Moses's* own direction^a. But we must take care not to confound the *Leprosy* with *S. Anthony's fire*, or *Tetters*, or the *Itch*, or what the *French* call, *Mal S. Mein*.

ONE of the offices of the priests of the ancient law, was to distinguish *Leprosies*; that is, to judge which were truly such; for which they had several marks. The *First* was whiteness: Whence it is that *Gehazi*, who was smitten with a *Leprosy*, for having accepted of *Naaman's* presents, is said in Scripture to have been *as white as snow*^b. *Secondly*, The place which was infected with the *Leprosy*, was sunk in lower than the other parts of the flesh. As this distemper proceeds from a sharp phlegm, it dries up the part affected, which consequently does not rise so high from the bone as the rest. *Thirdly*, The skin of a *Leper* was all over spotted; and when the *Leprosy* was got into the flesh, it looked never the redder for rubbing, and if you pricked it, no blood came. *Fourthly*, The hair of the body changed from black to white, but the hair of the head and beard became extremely fair and fine. And *Lastly*, The *Leper* infected both his cloaths, and the walls within which he lived; and marks of this corruption appeared upon both. We are not fully acquainted what these marks were; but the Scripture expressly says, there were some; and as the distemper has now ceased, we know not the effects and consequences of it^c.

Lunacy. THE *Lunatick* whom JESUS CHRIST cured, but his disciples could not, was troubled with the *Falling-sickness*. What his father says of

^a Lev. xiii. 45.

^b 2 Kings v. 27.

^c See Calmet's Dissertations, &c. Vol. 1.

Diff 31.

his distemper, are the symptoms of it. *Lord have mercy on my son, says he, for he is lunatick and sore vexed; for oft-times he fallth into the fire, and oft into the water*^a. Experience shews that the *Epilepsy*, or *falling sickness*, is secretly affected by the motion of the moon; so that the fits come and go, according as the moon encreases or decreases: But the devil possessed him as well as the *Epilepsy*^b. It is the common practice of this malicious spirit, to enter with natural diseases, and make them both more severe and more lasting.

THE word *Lycanthropy* is not found in Scripture, but the thing it signifies is. It is a distemper which arises from a black and burnt chol^{Lycanthropy.}ler, which spreads it self all over the body, produces inward cancers in it, causes very sharp pains, is very drying, changes the countenance, and passing from the body to the mind, does in a manner turn a man into a beast. The *French* call persons so affected, *loup garoux*, i. e. *Wolf-men*. *Nebuchadnezzar* seems to have been afflicted with this distemper. *Daniel* says, he was driven from all commerce with men, went into the forests, lived there with wild beasts, and eat grass^c. But we are not to imagine that he was turned into a *dog*, or *wolf*, or any other wild beast. He only lived in woods, and was afflicted with the distemper here spoken of. And the distemper of the man who *S. Luke* says broke his chains, is very like *Lycanthropy*^d: But the devil was also very instrumental in it. Some of these people, who are afflicted with this distemper, think themselves changed into *wolves*, and have the fury and inclinations of them.

THE *Palsy* is a relaxation of the nerves, arising from a cold humour ^{Palsy.} which fills them, and stops up the passage of the animal spirits. The soul governs the body by the nerves, and it is by them that she becomes

^a Matth. xvii. 15. ^b From this passage in *S. Matthew*, (xvii. 14, 15.) compared with v. 18. of the same chapter, and *Luke ix. 39.* where this same son is said to be possessed by a spirit; and from *John x. 20.* He hath a devil, and is mad; and from the use of the word *Demoniacks*, or *δαμονίζουμαι*, among the ancients; and the *Energumens*, (which are the same as *Demoniacks*) so often mentioned in the ancient canons and liturgies, *Mr. Mede* infers, that by *Demoniacks*, or persons possessed of the devils, in the Gospel, is meant only what we call *Lunaticks*, *Madmen*, and *melancholy persons*. Such as these were believed by the Jews to be troubled and acted with evil spirits, as is said of *Saul's melancholy*, that an evil spirit from the Lord troubled him; and the Pharisees might probably give them the name of *Demoniacks*, *δαμονίζουμαι*, or persons who were assailed by demons, or spirits, in opposition to the *Sadducees*, who believed neither angel nor spirit. *Acts xxviii. 8.* *Mede's works*, p. 29, 30. ^c Ch. iv. ^d viii. 29.

sensible of what happens to the body. But the *Palsy* breaks off this communication, and is a privation of both motion and sense. The man who lay by the fish-pool for thirty eight years together^a, and the man whom they let down before JESUS CHRIST, through the roof of the house^b, were both *paralytick*.

BUT it is not altogether so easy to determine whether the centurion's servant was truly so. S. *Matthew*^c, who calls him *paralytick*, adds, that he endured a great deal of pain. Now physicians assure us, that the *Palsy* takes away all sensation. It is probable his distemper was violent *convulsions*, or rather a *Rheumatism*: For, this last is extremely painful, and almost takes away all motion from the parts affected with it. The word *Palsy* is not here to be taken in a rigorous sense; it was a sufficient reason for his master to call his young man a *paralytick*, that he had lost the motion of his limbs, and could not come and present himself before JESUS CHRIST.

Phthisick. THE *Phthisick*, or *Consumption*, is a distemper which insensibly dries up the body, and makes it thinner and thinner, and at last ends in death. The wicked *Jehoram* was punished by God with this distemper. He languished two years, and at last died; *his bowels seem to have fallen out*^d. This distemper generally proceeds from an obstinate *Gonorrhæa*.

Possession. THE Evangelist S. *Luke*^e, relates the cure of a woman who had a *spirit of infirmity for eighteen years*, with which she was bent double, and could not lift up her eyes to heaven. This was not properly a distemper, but a sort of *possession*^f. The devil having reduced her to this condition caused those pains and convulsions with which she was tormented for eighteen years, and which she would not have felt, had she only been, crooked, or hunch-backed.

Stigmata. *Stigmata* is a word not used in *French*, but with relation to the *stigmata*, or *marks* of S. *Francis*. I mention them here because S. *Paul* says in his *Epistle to the Galatians*, that *he bears in his body the Stigmata of the Lord JESUS*^g. The word is *Greek*, and signifies *marks* imprinted in the flesh with fire, which was a character of slavery. Slaves were marked in this manner, that they might be known. And therefore S. *Paul*

^a John v. 5.^b Mark ii. 4.^c viii. 6.^d 2 Chron. xxi. 15.^e Ch. xiii. 11.^f Chalmet treats largely of Possessions in his Dissertations, Vol. 1. Diff. 23.^g vi 17.

figuratively calls his sufferings for the Gospel, the *marks of his slavery*, and opposes them to the marks of circumcision.

JESUS CHRIST in the Gospel^a, restores a man's *withered hand*. This ^{Withered hand.} malady comes from a great weakness, or exhausting of the veins and arteries, which produces an extraordinary leanness in the hand, and hinders the nerves and muscles from performing their functions.

WORMS become a sort of distemper, when the body is eaten up ^{Worms.} of them. And this was the distemper which, as we have said, seized *Herod*, who died in the midst of intolerable pains. But this is not the distemper of being lowly. Physicians observe, that the blood is in some *fevers* full of worms, and that then the flesh is eaten by them.

As to those who ask what the distemper was with which *Job* was tormented, I answer, That the most common opinion is, that his body was by the devil reduced so very low, that he felt the same pains which attend the most contagious distempers. God had given the devil this dominion over his servant, that his patience might be the more signal and exemplary, in proportion to the greatness of the sufferings he underwent.

BUT how the traitor *Judas* died, is not certainly known. *S. Matthew* tells us, *He hanged himself*^b; and it is said in the *Acts*, that *he burst asunder in the midst, and all his bowels gushed out*^c. By which some interpreters understand that the cord with which he hanged himself broke, and that falling down upon a stone, he burst. And the *Latin* interpreter confines the *Greek* word, ἀπὸ γὰρ, to the sense it commonly bears, that *Judas strangled himself with a cord, Laqueo se suspendit*. But the verb may signify any strangling that may proceed from grief, vexation, or rage. There are some distempers in which the throat swells so much, that the patient is at last strangled with it. And it might be that *Judas* died thus of rage and vexation, and burst, as the poet wishes *Codrus* might do:

Rumpantur ut ilia Codro.

Judas's body swelled in a little time after he was dead, till at last it burst, and made a noise, like that of the bursting of the skin of a drop-sical person, or of a bladder, which is blown up so full of wind, that it bursts with ease.

^a Matth. xii.

^b xxvii. 5.

^c i. 18.



C H A P. VII.

Of Theaters ; the sports in use among the Gentiles ; Combats ; their different bodily exercises ; the rewards proposed for the victors in them ; and of the military discipline of the ancients, to which the sacred writers allude.

NOTHING seems more foreign to the manners of the *Israelites*, and the spirit of Christianity, than *Theaters*, *publick shews*, or those exercises where gladiators fought naked, and hazarded their lives, with no other view but that of diverting a multitude of spectators. But nevertheless, we very often find comparisons in Scripture which are borrowed from these sorts of exercises. And it is therefore proper that we should at least give a feint sketch of them ; which is the more necessary, because the use of all this is at present abolished, especially in *France* [and *England* ;] and because without some knowledge of them, it is very difficult to find out the true sense of those passages of Scripture which speak of them.

THERE were in the heathen cities, certain places appointed for publick sports. The *Theaters* held a great number of persons, and were so contrived that all could conveniently see^a. The Gentiles greatly delighted in them, which is the reason why there were so many in *Ju-dea*, as soon as it became subject to a foreign dominion. We see in the *Acts*^b, that at *Ephesus*, *S. Paul's* companions were carried to the place where the *Theater* was, and that they hindered this apostle from entering in among them, for fear of encreasing the tumult of the people. And in another place, where according to the *Vulgate* it is, *It seems that God treats us, the apostles, as the last of mankind, as persons condemned to death, making us serve for a spectacle to the world, to angels, and to men*^c. The Greek expression signifies, *making us a sight for the people, as criminals were made in the Theaters*. The Greek ex-

^a. See De Taber, l. 4. c. 7. §. 3.

^b xix. 29.

^c 1 Cor. iv. 9.

pression implies as much. It was customary to force those who were condemned to death, to fight in the *Theaters* for the diversion of the people, who took a great deal of pleasure in these combats. And it is in this sense that the same apostle puts the *Hebrews* in remembrance^a, that they had been *made a gazing-stock both by reproaches and afflictions*. That is, according to the *Greek*, that they had *been exposed in the Theaters, to the ridicule and ill-treatment of the spectators*.

THE word *Theater* in general, signifies any place from whence any thing was to be *seen*. But with us it is taken in a quite different sense, and is appropriated to those places where comedies and tragedies are acted. What is called a *Scene*, was at first branches of trees, with which the *Theaters* were covered, to shade the actors. And besides the verses which were repeated in the ancient *Theaters*, there were several sports shewn in them, which are all comprehended in the general name *Pentathlon*; which is a *Greek* word, and signifies *five exercises*; namely, *casting the quoit, running, leaping, throwing the dart, and wrestling*. They had also particular places set apart for the performance of each of these exercises; which places were the *Stadia*, the *Hippodromi* and *Circus* for *running*; the *Xystus* for *wrestling*; and the *Theaters* and *Amphitheaters* for the combats of the gladiators. Men and horses indifferently run in the *Stadia*: The *Xystus* was a very large gallery, or sort of cloister, in which the wrestlers engaged in the winter-time, or in bad weather: The *Hippodromus*, as the word implies, was appointed for *Horse-races*, which might here be seen through the whole course, without once losing sight of them: *Circus* was a name given by the *Romans* to a place which was almost *circular*, wherein they run chariot-races, round posts, which were there fixed for them, and which the skilful drivers could very artfully avoid, as they drove round them: And the *Amphitheaters* differed from the *Theaters* in this, that they were of an oval figure, and made as it were two *Theaters*.

THE *wrestlers* were naked when they engaged; and hence it is, that both the places where they learned their exercises, and those where they engaged, were called *Gymnasia*. The word is *Greek*, and comes from a word which signifies *naked*; which has given the name of *Gymnasium* to all the places where any bodily exercises were taught, but especially

^a Heb. x. 33.

wrestling. We see in the first book of *Maccabees*, that *Antiochus Epiphanes*, who would have abolished the customs of the Jews, and made them learn those of the *Greeks*, obliged them to teach their youth, who were strong and lusty enough in body to support them, all the bodily exercises. Accordingly the Jews obeyed *Antiochus's* edicts, and learned these exercises. And as they were naked when they fought, and were ashamed to appear circumcised, they took away the marks of circumcision. This is what the author of that book reproaches them with. *They built a place of exercise, Gymnasium, at Jerusalem, according to the customs of the heathen, and made themselves uncircumcised; that is, effaced the marks of circumcision, and forsook the holy covenant, and joyned themselves to the heathen, and were sold to do mischief^a.*

It was so common to the *wrestlers* to throw off their cloaths, that in authors which speak of these exercises, *exuere* signifies the same thing as *to engage in a combat*. *Tacitus^b*, when he relates the different opinions of the *Romans* concerning *Nero's* establishment of publick sports at *Rome*, in imitation of those of *Greece*, which were celebrated every five years, makes some of them complain, that *treading under foot the holy laws of their ancestors, they let in the vices of foreigners among them, that Rome might be the receptacle of all sorts of nastiness and corruption; that their youth, by little and little, gave themselves up to the idleness of the Greeks, and received their pleasures, exercises, and filthy amours, from the authority of both princes and senate, who were not content with tolerating these vices, but even commanded them; that the chief men in the state had already mounted the Theater, under pretence of speaking verses, and making harangues; and that nothing now remained for them to do, but to throw off their cloaths, and to take up the cestus, instead of the buckler and the sword.* The most remarkable part of which passage is the last words of it. They shew what was anciently the custom of those who either *fought* with their fists, or wrestled, or ran; and perhaps of all those who performed any of these exercises: To which custom *S. Paul* alludes, when he says, *Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, in the race that is set before us^c.* *S. Paul* in this place compares the christian life to the *foot-races* which were run in the *Stadia*.

^a 1 Mac. i. 14, 15.

^b *Lib.* 14. c. 10.

^c Heb. xii. 1.

The Greek signifies, *Let us run the race that is set before us*; that is, *Let us run and fight, let us strip our selves of every thing that is heavy about us, and may encumber us, (as sin does, which so easily besets us,) as he that runs throws off his long robe, which might twist about his legs, as he is running. And this may serve to explain that passage in S. Paul's first Epistle to the Corinthians, where he says,*

Know ye not that they which run in a race, run all, but one only obtaineth the prize? So run, that ye may obtain.

WE have already seen that the *Stadium* (which is the term S. Paul here makes use of) was a place in which men and horses ran. This place was called a *Stadium*, because, say they, *Hercules* ran the length of one of them, all at one breath, and then *stopped*. The word comes from a *Latin* verb, which signifies *to stop*. He who came first to the end, won the prize, or rather the crown which was proposed. The *Greek* calls it *βραβεῖον*, and the *Vulgate* calls it *Bravium*; and the context shews it is to be understood of a crown.

And every man that striveth for the mastery, or every wrestler, is temperate in all things^b; but nevertheless, *they do it only to obtain a corruptible crown, but we expect an incorruptible one.*

THE term *Agone*, which S. Paul makes use of, shews that what he says is to be understood of the publick trials of skill, as the wrestling-matches, and the races. The *wrestlers*, and they who contended for the prize in running, kept themselves under a certain constant regimen, preparing themselves for the contest by temperance, abstaining from pleasures, debauchery, wine, and women; and practising from their youth, the painful labours of those exercises: As we learn from these lines in *Horace*,

*Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit & alsit,
Abstinnit Venere & Baccho.*

AND *Tertullian* teaches us the same thing: *They separate the wrestlers, says he, from other men, in order to make them lead a more regular life; that they may not enervate themselves by debauchery, but may reserve their strength for the combat. They abstain from all sensual pleasures, from very delicate meats, and from very exquisite drinks. They*

^a ix. 24.

^b v. 25.

are forbidden many things, they suffer torments and fatigues. And our apostle in this place alludes to these painful exercises, particularly to the cruel combats of the *Cestus*, which was a great thong of leather armed with lead, which the ancient *Athletæ* made use of, when they fought with their fists in the publick sports.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air^e.

THE beginning of this verse relates to the *races*. There was a boundary set up at the end of the course, and they who would win the prize, ran by it, without rambling to any distance from it; so that they did not run *uncertainly*, *I so run, not as uncertainly*, says S. Paul. There is an end which I propose to my self in running, and I have that alone always in my view, referring all my actions to God. The latter part of the verse alludes to their *boxings*. *So fight I, not as one that beateth the air*, as they might do who were not skilful enough in that way of fighting, or who were exercising themselves in order to the fight.

For I keep under my body, and bring it into subjection, lest that by any means when I have preached unto others, I my self should be a cast-away^b.

IN the *Cestus-fights*, they beat down their adversaries under their feet. And when S. Paul says, he had *brought into subjection*, and gives us to understand that he had an enemy to subdue, he declares that this enemy was his own flesh, which revolted against the spirit. He says therefore, *I keep under my body*; The Greek term signifies *To beat to death^c*.

THE same apostle had the publick *races* also in view, when writing to the *Philippians*, he expresses his earnest desire of one day partaking of the resurrection of JESUS CHRIST, after having partaken of his sufferings, and become conformable to his death. *If by any means*, says he, *I might attain to the resurrection of the dead^d*. For this reason he suffered all things, that he might *attain to the end proposed to him*, which was the resurrection of the dead.

Not as though I had already attained, what I hope for, *or were already perfect*; *but I follow after^e*, I pursue my course, *if that I may apprehend that for which also I am apprehended of JESUS CHRIST.*

^a V. 26.
one who is beaten and subdued.

^b V. 27.

^c Or rather to make black and blue, which are the marks of

^d iii. 11.

^e V. 12.

WHICH is as if he had said ; It is not that I am already got to the end, to receive the crown, *or that I am already perfect* ; *i. e.* or that I am already arrived at the end of my course : But I continue it, I neither stop, nor tire, that I may be able at last to receive the reward ; that I may be able to arrive at JESUS CHRIST, whom I shall receive as *my crown*, or rather, who will receive me himself, after having called me to the *race*, and commanded me to dispute the prize.

Brethren, I count not my self to have apprehended ; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before^a,

S. Paul here continues the same allusion. When they who run are advanced in the course, they do not amuse themselves with looking behind them, to see how far they are got in the way ; they think of nothing but getting over the remaining part of it. This is the only thing their minds are intent upon ; and in order to this, they exert their utmost strength.

I press towards the mark, for the prize of the high-calling of God in JESUS CHRIST^b.

THE crown S. Paul expected as the reward of his running, was JESUS CHRIST himself.

AND thus in other places he often had those contests in view, wherein a reward was proposed to him who should first come to a fixed place. He again alludes to them, when he says to Timothy, *I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me, I have now nothing to do but to expect the crown of righteousness, which the Lord the righteous judge shall give me at that great day^c.* That is to say, at that day, which will be the last of my life, and the end of my race. There were judges appointed for these exercises, whose business it was to determine to whom the prize belonged^d.

^a V. 13.

^b 1^{re}. 14.

^c 2 Tim. iv. 7, 8.

^d En parlant des Athletes, il est bon de remarquer, qu'ils avoient coutume de froter d'huile tout le corps, lorsque ils estoient prests d'entrer dans la lice, & de faire preuves de leur force. Nous voyons aussi que lorsque les chretiens sont prests de mourir, parce qu'alors ils ont des combats plus rudes, a souteuir contre le demon, Dieu a voulu que les pretres les oignissent de l'huile sacree pour leur donner, un nouvel accroissement de force spirituelle dans ce moment terrible.

AND as the life of man is a perpetual warfare, S. Paul considers himself, in the *Epistle to the Philippians*, as a fighter too. *And I entreat thee also true yoke-fellow, assist those which have laboured with me, in the establishment of the Gospel.* The Greek word signifies, *Who have fought with me*^a.

THE same apostle does likewise sometimes allude to the ancient military discipline; the principal laws of which, as related by *Flavius Vegetius*, when he is speaking of the *Roman* soldiers, are these: *They neither gave themselves up to any pleasures, or to any too great delicacies. If sweat incommoded them, they washed themselves in the Tiber. The same person was equally fit either for cultivating land, or commanding armies. We see one instance of it in Quintius Cincinnatus, who was offered the dictatorship whilst he was holding the plough. And it was therefore the country-men that were to supply the deficiencies of the army. The less a man has tasted of the pleasures of life, the less is he terrified at the approach of death.* For, it is in allusion to these laws of military discipline, that he says, that he who has once given himself to JESUS CHRIST, ought to be disentangled from all the affairs of the world. He writes to *Timothy* thus, *Thou therefore endure hardship as a good soldier of JESUS CHRIST. No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier*^b. To this the *Roman* soldiers were obliged, as we learn, from the same *Flavius Vegetius*^c. *When the soldiers were once enrolled, there was no other service required of them, nor were they troubled with any particular business. This is the law which the emperor Leo confirmed: The soldiers whom the state supports and maintains, ought not to employ themselves in any affairs but those of the state. They ought not to be employed, either in cultivating lands, or in keeping sheep, or in any merchandize; but ought to be wholly taken up with the business in which they are engaged.* And *Grotius* proves that the soldiers were not permitted so much as to marry, and have children: He quotes very clear testimonies of both *Greek* and *Latin* authors, in proof of it.

THE pay which was given the soldiers for their maintenance, was called in *Latin*, *Stipendium*. It consisted partly in money, and partly

^a iv. 3.^b 2 Tim. ii. 3, 4.^c *Lit.* 2. c. 19.

in the common necessities of life. And from hence it is, that the same name has been given to the maintenance of the ministers of the altar, who fight under the banners of JESUS CHRIST. No one, says the apostle, *goeth a warfare at his own charges*^a. The publick is obliged to supply his necessities. And this is the present condition of the ministers of JESUS CHRIST. A prince is obliged to pay those who fight under him; and this made S. Paul say, that they who are the slaves of sin, receive the *pay*, or wages of it. But what wages? *The wages of sin*, says he, *is death*^b.

^a 1 Cor. ix. 7.^b Rom. vi. 23.

C H A P. VIII.

An explanation of several names, the knowledge of whose etymologies is necessary, in order to understand the Scriptures.

THUS have I endeavoured to omit nothing in this *Introduction*, which could render the study of the sacred books plain and easy. I have collected every thing that I thought could be of any use in order to the understanding of it; and I am of opinion, that an attentive and laborious reader will, with the assistance of this work, find few things that will detain him, provided he reads the Scriptures in a language he understands. It were to be wished indeed, that every one had some knowledge of the *Hebrew* tongue, before he undertook the study of the *Old Testament*. And thus we have seen some pious persons make it a duty of religion, to study the language in which God was pleased to converse with the ancient patriarchs; and they have added to this the study of the *Greek* tongue also, which is the language of all the authors of the *New Testament*, except S. *Matthew*. But the *Latin* tongue, into which translations have been made of all the books of the Bible, is at the same time both the most common, and the most easy; and the relation it bears to the *French*, makes it easy for the *French* reader to understand all its idioms, when he reads the holy Scriptures in the *French* tongue.

AND as then it is no part of my design to give the reader here either *Grammars* or *Dictionaries* of the *Hebrew*, *Greek* and *Latin* tongues, there seems to remain nothing more for me to say concerning these three languages, which were in some sort sanctified by the inscription of the cross of JESUS CHRIST. But nevertheless, it must be considered, that we find some words in the sacred books which are borrowed from the original languages, and are not translated; and that we find proper names in them, which signify nothing in other languages, but are very significative in that from whence they were taken. What, for instance, would a *Frenchman*, [or an *Englishman*] understand by the word MICHAEL, if he heard it? He would discover nothing in it but the sound of those three syllables. But in the *Hebrew* language, this name alone signifies several words. It is the name of that courageous angel who opposed the pride of the rebellious angels, who would have been like the most High, and stopped them with these words, *Who is like unto God?* which is the signification of the word MICHAEL in the *Hebrew* tongue. The greatest part of the *Latin* and *French* proper names have no signification, they were given by chance. But that is not the case of the *Greek* and *Hebrew* names; they are all significative, and are very useful in shewing the character of the persons or things to which they are given, as we have just now observed of the name MICHAEL.

S. *Jerome* in the *Preface* to his book of the *Hebrew* names, teaches us to observe, that *when we see names which begin with the letter A, which the Hebrews call ALEPH, we are not therefore to conclude that these words can only begin with that letter; for as they often begin with AIN, they sometimes begin with HE, and sometimes with HETH; and these letters change both the names, and their aspirations.* For instance, the name ABEL, when it begins with an ALEPH, signifies *mourning*, or *sorrow*; but when it begins with HE, it signifies *vanity*. Thus AMOS, when the first letter is ALEPH, signifies *strong*; but when it is AIN, it signifies *charging*, &c. To which we may add, that the greatest part of the *Hebrew* letters are differently pronounced. The letter AIN is sometimes pronounced as an *a*, sometimes as an *o*, and sometimes as *gna*, and in some *Greek* and *Latin* names, as *e*. The same thing must be said of HETH, which others call CHETH; and from hence it is that interpreters do not all read the *Hebrew* names in the same

same manner. In the *Vulgate* we read ISAIA S, [in the *English*, ISAIAH,] and others write it JESCHAIJA: Instead of EZECHIAS, [in the *English*, HEZEKIAH] others put CHIZCHIA; and instead of JERUSALEM, is sometimes read JERUSCHALAIMA, &c.

BESIDES, there are several *Hebrew* letters which are very different in themselves, though by their pronounciation they appear to us to be the same, and we therefore express them by the same character. For instance, we express the CAPH, the COPH, and sometimes the CHETH, by the letter *c*; GIMEL, or GHIMEL, and AIN, or GNAIN, by the letter *g*; our *s* serves to express three *Hebrew* letters, SAMECH, TSADE, and SCHIN, or SIN; and the names which we begin with a *t*, may begin with a THETH, or a THAU. I thought it proper to make these remarks, that the different manner in which interpreters render the same words, may not confound the reader, who knows nothing at all of the *Hebrew* language.

I SHALL at present enquire only into the etymologies of some of those *Greek* and *Hebrew* names which are most frequently found in the Scripture, and which may serve for a rule to find out the rest. One name is sometimes compounded of two or more names, among which it was usual to insert one of the names of God. We have observed, that there are ten names applied to God in Scripture, but they were not all inserted in other names, in the same manner. JAH is a diminutive of the ineffable name JEHOVAH, which was added to several names, as in ISAIA S, or JESCHAIJA, that is, *the salvation of JAH*, or *the salvation of the Lord*. The name EL was that which they most frequently compounded other names of, as in MICHAEL, which signifies, *Who is like unto God?* GABRIEL, *the strength of God*, &c. ADONAI is also one of the names of God, whence comes ADONIJAH, *the Lord reigneth*.

BUT they had also other names besides those of God, which they added to their common names, and they were chiefly these. AB, *father*; whence comes ABRAHAM, *an exalted father*, ABRAHAM, *a father of many nations*. ABDA, *servant*; whence comes ABDIAS, [or as we read it in *English*, OBADIAH] *the servant of the Lord*. BEN and BAR signify *son*; and hence come BENAIAH. *i. e. the son of the Lord*, and BARJONA. *i. e. the son of the dove*. BETH a *house*, and CAR. TATH a *town*, are added to names of places; as in BETHAVEN,

that

that is, *A house of iniquity*, &c. ISCH signifies *a man*; and hence comes ISCARIOTES. *i. e. A man of the village of* CARIOT. From MELECH *a king* comes ABIMELECH, that is, *the father-king*. From NATHAN *a gift*, NATHANAEL, that is, *The gift of God*, &c.

THESE instances are enough to shew how the Jews compounded their names. I now proceed to give some account, in an alphabetical order, of the etymologies of the principal names that are found in Scripture; that is, of those, the knowledge of which is of most use, in order to a perfect understanding of the Scriptures.

AB signifies *father*. ABIAH, *father of the Lord*, &c.

ABEL with an ALEPH at the beginning of it signifies *grief, uneasiness*; with an HE, it signifies *vanity*. The name of ABEL, the son of ADAM, begins with an HE.

ABESSALON^a signifies *the father of peace*.

ABRAM, *A father very highly exalted*, ABRAHAM, *A father of a great people*. It is evident, that there was great reason for giving these names to this patriarch. Before he was called by God, he may be truly said to have been *a father very highly exalted*, or *a great man*; and when in obedience to the commands of God, he left his own country to come into the land of *Canaan*, he deserved to be called *The father of a great people*.

ABADDON, is the name which is given in Scripture to the destroying angel^b. It comes from an *Hebrew* verb which signifies *to ruin*, or *to destroy*, which is the signification of the *Greek* word *Apollyon*, which is used in that place.

ACH and ACHAH signify *brother*, which were added to many other names: ACHAB, that is, *the brother of the father*; ACHIA, *the brother of the Lord*; ACHIMELECH, *my brother the king*, &c.

ADAM, or *red*. The first man was so called, because he was made of a reddish earth.

ADONIBEZEC, *the thunderbolt of the Lord*.

AM with an ALEPH, *faithful*; with an AIN, *a people*; whence AMMINADAB, *a willing people*; and AMMON, *his people*.

AMOS, *overcharged, born down*. ANNA, *gracious, merciful*.

ANNAS signifies almost the same thing; but when the first letter is

^a Eng. Absalom.

^b Rev. ix. 11.

A I N, it signifies, *who answers*, or *who afflicts*. Thus A N I A is *the answer*, or *the affliction of the Lord*.

A R I E L is the *Hebrew* name for the *altar*. When it is written with an A L E P H, it signifies *the lion of God*. The fire which was burnt upon the altar, devoured the victims which were offered upon it. When it begins with an H E, it signifies *the mountain of the Lord*.

A R M A G E D D O N is a name used in the *Revelations*^a, whose signification is not very well known. It may come from A R, which signifies *a mountain*, and C H E R E M A, which signifies *destruction*. As if it was said, *the mountain of destruction*.

A Z A R I A S, or A Z A R I A H, signifies *the help of the Lord*.

B A A L, B E E L, or B E L U S, is the name of an idol; it signifies *master*, or *lord*. To it were added different names, to distinguish the different idols. B A A L - G A D, *i. e. the idol of fortune*; B A A L - H A M O N, *i. e. the idol of the people*; B A A L I, *my idol*; B A A L - M E O N, *the idol of sin*; B E E L Z E B U B, *the idol of flies*, &c.

B A L A signifies *ancient*; whence comes B A L A A M, *the old-age of the people*. Hence also comes B A L, which is the name of an idol, and signifies *nothing*. The Scripture often gives this name to idols. The word B E L I in *Hebrew* signifies *without*, and comes very near to B A L A H. B E L I A L signifies *impious*, *ungoverned*.

B E N, B A R, and B O A N, signify *Son*. B E N A I A S, or B E N A I A H, is *the son of the Lord*; B E N J A M I N signifies *the son of the right hand*; B A R N A B A S, *the son of the prophet*; B A R - T H O L O M E U S, *a son who keeps back the waters*; B O A N E R - G E S, *a son of thunder*, &c.

B A R U C H signifies *blessed*; of which several names are formed: As B A R A C H I A S and B A R A C H E L, *who bleisseth the Lord*. B E R E C H in *Hebrew* signifies *to bless*. B E E R is *a well*, or *fountain*; B E E R - E L I M, *the well of the rams*, or *of the strong*, B E R - S A B E E, or B E E R S H E B A, *the well of the oath*.

B A T H, *a daughter*: Hence B A T H - S E B A, or B A T H - S H E B A, *the daughter of the oath*; which is the name of *Urijah's wife*, whom the *Vulgate* calls B E T H S A B E E.

^a xvi. 16.

BETH, *a house*, is a name which was joyned to several names of places: As BETHABARA, *the house of the passage*; that is, the place where they forded the river *Jordan*. BETH-EL, *the house of God*. BETH-DAGON, *the house of wheat*. BETH-LEHEN, or BETHLEHEM, *the house of bread*. BETH-SAMES, or BETH-SHEMESH, *the house of the sun*, &c.

CADEM, or KEDEM, signifies *the East*; CADUMIM, or KEDEMIM, *the ancient*, or *the Eastern people*.

CARIATH, or KIRIATH, *a town*. CARIATHARIM, or KIRIATH-ARIM, is *the town of towns*. CARIATH-JARIM, or KIRIATH-JEARIM, *the town of the forests*.

CEPHAS is a *syriack* name, and signifies *a stone*.

DAN signifies *he who judgeth*, or *judgment*; DANIEL, *God who judgeth*, or *the judgment of God*.

DAVID signifies *beloved*.

DIBON signifies *abundant*; DIBON-GAD, *the abundance of a happy son*.

EDOM, *red*. Hence the *Edomites*, or *Idumeans*, have their name.

ELGANA, *a jealous God*.

ELIEZER, *the help of God*. Sometimes EL, the name of God, was joyned to other names of God, as in ELIAS.

ELIZABETH, *the God of the oath*.

ELISEUS, *the salvation of God*, or *God who saves*.

EMMANUEL, *God with us*.

EN, or HEN, *a fountain*. EN-GADDI, *the fountain of the goat*. EN-DOR, *the fountain of the habitation*. EN-GANNIM, *the fountain of gardens*.

ESAIAS, or ISAIAH, *the salvation of the Lord*.

ESAU, *who laboureth*. ESDRAS, or EZRA, *who assisteth*.

ESTHER, *who is concealed*.

EZECHIAS, or HEZEKIAH, *the strength of the Lord*.

GABA, *a little hill*. This name is joyned to several names of places.

GABRIEL, *the man of God*, or *the strength of God*.

GAMALIEL, *the reward of God*.

GETH, when it comes from GATH, signifies *a press*; and when it comes from GHE, it signifies *a valley*. Thus GETH-REMMON,

REMMON, *the pomegranate-press*; GETH-SEMANE, *the valley of oyl.*

HANAN, *gracious, pious, merciful.* ANIAS, *the grace, or the mercy of the Lord.*

HEBREW, *a stranger, one who has passed over.* This name, as has been said, comes from the verb AVAR, *to pass over.* It was given to *Abraham*, and his descendants, because they *passed over the Euphrates*, and several countries, in order to come into the land of *Canaan.*

JAD, *the hand.* JADA, *to praise.* From these two words comes JEDDO, *his hand, or praise ye*; and from thence comes JUDÆUS, *a few*; that is to say, *one who praises.*

JERUSALEM, *the vision of peace.*

JESUS, *Saviour.* This word is also pronounced JESUE, or JOSHUA, in *Hebrew* JEHOSHUA.

JETHRO, *excellent.* JOACHIN, *the preparation of the Lord.*

JOACHIM, *the resurrection of the Lord.* JOB, *afflicted.*

JOANNES, or JOHN, *the grace, or favour of God.*

JORDAN. *Jordan.* This word is compounded of JOR, which signifies *a river*, and DAN, which is the name of the place where this river rises. So that it signifies, *the river of Dan.*

JOSAPHATH, or JEHOSAPHAT, *the Lord judgeth.*

JOSEPH, *augmentation, or increase.*

JOSUE, or JOSHUA, *Lord, Saviour.*

ISAAC, *laughter.* *Abraham* and *Sarah's* son had this name.

ISMAEL, or ISHMAEL, *the Lord heareth.*

ISRAEL, *who prevails against God.* *Jacob* received this name from God, when he wrestled with the angel.

LAZARUS, *the help of God.* LIBANUS, *white.*

MARIA, *very bitter, or a sea of bitterness.*

MATTHAT, *a gift.* MATTHANIAS, *the gift of God.*

MATTHEW, *who is given.*

MELECH, *a king.* MELCHISEDECH, *the king of justice.*

MELCHIAS, *Lord, king.* MELCHIEL, *God my king.* MEL-

CHON, *their king.* MOLOCH, *reigning.*

MESSIAH, *anointed*, in Greek, *Christ*.

NATHANAEL, *the gift of God*. NAZAREAN, *separated*.

OBED, or EBED, *servant*. OBADIAS, *the servant of the Lord*.

OBED-EDON, or OBED-EDOM, *the servant of man*.

OCHOSIAS, or AHAZIAH, *the possession of the Lord*.

PHARES, *division, separation*. PHARISEE, *separated*.

RAB, *great*. RABBI, *master, doctor*.

RAM, *exalted*, masculine; RAMA, *exalted*, feminine: Whence comes RAMATHA, the name of a town in Syria, upon mount Ephraim.

RAPHA, *physick*. RAPHAEL, *the physick of God*.

SALEM, *peace*, or *perfection*. SALOMON, or SOLOMON, *peaceable*, or *perfect*.

SAMUEL, *who is established by God*. SARA, *lady, princess*.

SARAI, *my lady*. SATAN, *adversary*.

SAUL, *which is demanded*, or *which is lent*.

SEDECIAS, or ZEDECHIAH, *the justice of the Lord*.

SEMEI, or SHIMEI, *who hears*. SEMEIAS, or SHEMAIAH, *who heareth the Lord*.

SIMON, *who obeys*.

THOMAS, *a twin*. DIDYMUS in Greek signifies the same thing.

TOB, *good*. TOBIAS, *a good master*.

URIAS, or URIA, *the fire of the Lord*.

ZACHARIAS, or ZECHARIAH, *the memory of the Lord*.

I Do not design to give here an explanation of all the proper names that are to be met with in the Bible; my intent is only to give the reader a general idea of them; and if I may so speak, to open the way for those who are inclined to search farther. There is, indeed, at the end of all the *Vulgate* Bibles, an explanation of the *Hebrew*, *Chaldee*, and *Greek* names; but it is very difficult to find out the true signification of them without seeing them written in their original tongues: Because there are, as I have said, several *Hebrew* letters, which though they differ both in figure and pronunciation, yet cannot be rendered in the *Latin* tongue, or ours, but by the same letter. There are also, for the same reason, several *Hebrew* names, which though of a very different signification, yet cannot be expressed in our language but by the same word. And in order there-

therefore to discover the origin of these words, it is necessary that we have some little knowledge of the *Hebrew* tongue. The *Prolegomena* to the *Antwerp Polyglott* may afterwards be consulted; where you will find a catalogue of all the proper names written in their original languages; the *Hebrew* ones in *Hebrew*, and the *Greek* ones in *Greek*. The *Hebrew* names are also there written in *Greek*, because the author of the *Vulgate* follows the LXX. in their manner of expressing the *Hebrew* names. This catalogue is perfect, nothing can be desired to be more so.

To this I shall here add the explication of some *Hebrew* words which were usually made use of in the affairs of religion, and which the interpreters not having translated, are often found in the *Latin Scriptures*^a.

A M E N is a mark of affirmation. This word comes from A M A N, which signifies *to be faithful*. J E S U S C H R I S T often used this word, and even repeated it, to signify a kind of oath. It signifies *assuredly*, or *in truth*. And it is in this sense that S. *Paul* understood it, when he said that the promises of God were *Nai* and *Amen*^b. These two words, one of which is *Greek*, and the other *Hebrew*, signify the same thing; and the *Latin* interpreter has rendered them by the verb *est*. And the LXX. often translate the word A M E N by this verb and *Genoito*; that is to say in *Latin*, *Fiat*, or *so be it*: Which shews that the word A M E N, is a mark of consent and desire.

A L L E L U I A, or H A L L E L U J A H, is a word we often meet with in the *Psalms*, and the *Vulgate* has preserved it: It signifies *praise ye the Lord*.

T H E C H E R U B I M S were figures compounded of those of several animals, which no body now knows how to describe. God commanded *Moses* to put some of them over the *propitiatory*, or *cover* of the *ark of the covenant*, as if this ark had been a *chariot*, which they call in *Hebrew* R A C H A B^c, adding to it the letter *Caph*, which is called *The Particle of resemblances*: So that the word C H E R U B I M signifies *as a chariot*. *Ezekiel*^d says, that the figures of the *Cherubims* were compounded of four other figures. And the greatest part of the interpreters give them childrens faces, and think they took their names from thence. For, R U B, or R A V I A, in the *Chaldee* language, with the letter C A P H, which, as I have said, is the mark of resemblance, signifies *as children*. But the

^a i. e. The Vulgate.

^b 2 Cor. i. 20.

^c Or rather RECHUB

^d x. 8.

Scri-

Scripture also gives the name of *Cherubims* to the angels whom God appointed to guard paradise after *Adam* had been driven out of it. God, says the Scripture, having *drove out the man, placed at the East of the garden of Eden Cherubims and a flaming sword which turned every way, to keep the way of the tree of life*^a.

GEHENNA is a word compounded of GHE, which signifies *a valley*, and HENNON, which is the proper name of a man, and has since been given to a valley near the city of *Jerusalem*, in which the idol *Moloch* was worshipped, in honour of whom the Jews were barbarous enough to burn their own children alive. Which cruelty is the reason why this name has since been used to signify the place which is appointed for the eternal punishment of the reprobates ; and also to signify the torments they suffer with the devil and his rebellious angels.

HOSANNA, in *Hebrew* HOSIANNA, is a word which signifies *O God save us, or help us*. The Jews often repeated it on their days of rejoycing, and in their wishes for the prosperity of some persons of distinction, as for that of a new king. We find it in the 118th *Psalms*, (v. 25.) and they to this day repeat it on their *feast of tabernacles*. They also give the name of *Hosanna* to the *branch* which they carry in their hands on this day. On this festival they celebrate their expectation of the deliverance of *Israel* by the *Messiah* ; and therefore looking on JESUS CHRIST as the *Messiah*, when he entered triumphantly into *Jerusalem*, they received him with *branches* in their hands, and crying HOSANNA^b.

MESSIAH comes from the *Hebrew* MASCHACH, which signifies *to anoint*. It is the name which the Jews themselves give to him whom their kings and priests typified by their *anointings*. They now add to this name that of MELECH, and pronounce it MELEECH HAMASHIACH ; that is, *King Messiah* ; or, *Messiah the king*. They also call him CHRIST, from a *Greek* verb which signifies *to anoint*. Our Lord JESUS CHRIST who was born of the virgin *Mary*, has sufficiently shewn both by his discourses and actions, that he was the *Messiah*, which God promised to mankind.

PASSOVER, or rather PASCHA, comes from PASACH, which signifies *to pass over*. *Theodotion* and several other interpreters have rendered the *Hebrew* word PASACH, by that of $\pi\alpha\sigma\chi$; and the

^a Gen. iii. 24.

^b Matth. xxi. 9.

Vulgate does also sometimes make use of the word *Phase*^a: But the *Syrians* and *Chaldeans* add an A L E P H, and translate it P I S C H A, or P A S C H A; in which the LXX. have followed them, because this was the language of the Jews when they returned from the captivity of *Babylon*. P A S C H A in *Hebrew* is the same thing as *passage*, or *passing over*. The Jews celebrate in this festival the memory of the destroying angel's *passing over* them, when he passed through *Egypt*, and killed the first-born of the *Egyptians*, but spared the houses of the *Israelites*, whose doors were stained with the blood of the lambs, which God had commanded them to kill, and which for that reason were called *the passover*.

R A C A is a *Syriack* word, and comes from R E C H, which signifies *empty*. It is a term of reproach, and is as much as to say, *A man has neither wit nor judgment*.

S A B A O T H, or T S E B A O T H, signifies *of armies*, and comes from the verb T S A B A, *to fight*. The word T S A B A also signifies *an assembly of people*, or *an army*; which is therefore metaphorically applied to the stars, which are as it were the *militia of heaven*, and are drawn up in a wonderful order.

S A B B A T O N comes from S A B A T H *to rest*, or *not to work*.

S E R A P H I M is a word which signifies a thing that is *on fire*. *Isaiah*^b makes use of it to express those angels by, who brought and laid *a coal of fire* upon his lips. And it is either for this reason they are called S E R A P H I M, or because of their appearance, which was bright, and *like fire*^c.

T E R A P H I M were idols and images which they worshipped, and were the *Dii Penates* of the ancients^d, which were appointed to watch over the house. The learned think they were human figures to which they paid a religious worship, and which were therefore forbidden to be made.

W H A T now remains is to give some account of the *Greek* names also, which though sometimes made use of in the *Latin* translation, can yet be applied to no sense, unless we know something of the *Greek* tongue. Which is a very copious language, and has this in common with the *Hebrew*, that its names are not empty sounds, which only signify the things they are the signs of, because use has so applied them, as it happens in other languages.

^a Exod. xii. 11.

^b vi. 2.

^c See p. 411. Note g.

^d This is Pere Mont-

faucon's opinion of them. See L'Antiquité Expliquée. To. 4. Liv. 4. Chap. 2.

A person who understands *Greek*, easily discovers the reason why certain names are made use of rather to signify one thing than another. And as then it becomes us not to speak, hear, or read any word, whose pronunciation does not at the same time give a clear and distinct idea of the thing it would express; I come now to explain the *Greek* words which the *Latin* interpreters of Scripture have not thought fit to turn into *Latin*, though it would sometimes have been more convenient to have done it, as in the following passage of *Ezekiel*^a. *And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah of fine flour, and the third part of an hin of oyl, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the Lord.* In the *Vulgate* it is, *faciet sacrificium super eo cata mane mane*. The word *Cata* is a *Greek* preposition which ought to have been rendered in *Latin*, *secundum*. It is here commanded to offer sacrifice every morning in the morning; that is, every day in the morning, or every morning. And the word *sacrificium*, which the *Vulgate* uses, is also equivocal. It is usually taken for *the offering up of a victim in sacrifice*. But in the *Hebrew* you have here the word *MINACHA*, which is a clearer term, and signifies, as I have already said, *an offering of fine flour mixed with oyl*.

The *Greek* words which are unexplained in the [*Latin*] Bible, are, according to their alphabetical order, as follows.

ABYSSUS, *an abyss*, is compounded of a word which signifies *the bottom*, and what is called the *privative a*; and it is as much as to say, *bottomless*. An *ABYSS* signifies a *gulph*, *lake*, or other collection of waters which is of an immense depth; and in this sense those Jews understood it who translated the holy Scriptures into *Greek*.

ANATHEMA comes from a verb which signifies *to separate*, or *to devote*. It signifies a thing *separated* from common use, in order to its being *consecrated* to God, with imprecations that they who shall be rash enough to turn it again to common use, may feel the most terrible effects of God's wrath. The apostle desires to be *Anathema* for *his brethren*^b; that is, he *devoted* himself to suffer all those evils in his own person, which God might justly have brought upon his brethren^c.

^a xvi. 14.

^b Rom. ix. 3.

^c Or rather, he desires to suffer temporal death, if that could be a means of promoting the spiritual good of his brethren the Jews.

ANGELUS, *angel, ambassadour, deputy, [or messenger]* in Hebrew MALEACH. The word *angel* comes from a verb which signifies *to declare*. It is used to signify the deputies of princes and great Lords, who are entrusted with their orders, and the care of their affairs in foreign countries. And the ministers of God, whom he sends from heaven, whom he has entrusted with affairs of the greatest consequence, and whom he makes use of for the good of mankind, are also called by this name. Of the *angels*, (strictly so called) some are rebellious, and others continue faithful. The former are the devils, the latter are those happy spirits which are always in the presence of God, and ready to put his commands in execution.

ANTICHRISTUS, that is, *Antichrist*, is a *Greek* word. ANTI denotes *opposition*; so that by *Antichrist* we are to understand one who is *opposed to JESUS CHRIST*; as that wicked one will be, who must come before the consummation of all things, and will raise the most terrible persecution against the Christian Church, that it has ever felt.

APOCALYPSE, signifies *a revelation*, or manifestation of hidden things. It is the name of the last book of the Scriptures, which contains several things which were *revealed* to the apostle S. *John*.

APOSTATE is a name given to those who have been wicked enough to desert the faith. APOSTASIE is the same thing as *desertion*, or *quitting* any thing.

APOSTLE is a *Greek* word which signifies in general, *a messenger*, or *deputy*, who is to take care of the affairs of the church, or a republick. It was so used even by the *Athenians*. Among christians it signifies those great men whom JESUS CHRIST himself *sent* to lay the foundations of his church.

ARCHISYNAGOGUS, or *governour of the synagogue*, is compounded of ARCHI, which signifies *a prince*: So that we are to understand the *first*, or *principal* person belonging to a synagogue. Thus the *chief angels* are called *Archangels*, and the title of ARCHITRICLINUS was given to the master of the place where *beds* were prepared for entertainments^a.

^a Or perhaps rather to the master of the feast, or master of the ceremonies, at public entertainments.

AREOPAGUS is the name of the place where the *Athenians* met to deliberate of their affairs; [it signifies, as we render it in *English*, *Mars-hill*.]

AZYME, that is, *without leaven*. ZYMOS signifies *leaven*; and the ALPHA which is called *privative*, is the same thing as *without*.

BAPTISM comes from a verb which signifies *to wash*, or *to dip into the water*: And because they who are thus washed in water, are cleansed and purified, therefore the word is sometimes used to signify *Immersion*, or *Purification*.

BRAVIUM (*Greek βραβεῖον*) is the name given to the *reward* which was given to those who came off victorious, in the combats and publick sports.

CATARACTES were a sort of *openings*, or *windows*, which were at the tops of their houses. When they were open, any thing might easily be let down from the top of the house to the bottom. And it is in this sense, that the Scripture accommodating it self to our way of speaking, says, that *God opened the cataracts of heaven*^a; when he sent the rains which brought down the waters of the deluge upon the earth.

CATECHISE, or CATECHISM, are names which come from a verb which signifies *to instruct viva voce*. The CATECHUMENS were those who were taught the first principles of the faith, in order to prepare them for baptism.

CATHOLICK, that is, *universal*.

CHRIST, that is, *anointed*, in *Hebrew Messiah*.

CLERUS, *Clergy*, properly signifies *lot*, or that which fell to any one *by lot*; and from hence it came to be used to signify *an inheritance*. This name is now appropriated to those who are set apart for the service of God, and have chosen him to be their *inheritance*.

CONOPEUM was a sort of vail made in the form of a fine net, which left a passage for the light, and at the same time kept out the flies. The *Egyptians* used to throw fine nets all over their beds, to guard them against certain flies which are called in *French Cousins*, and in *Greek CONOPES*. The ponds and marshes which *Egypt* is full of, breed a great number of these insects. And perhaps they who translated the history of *Judith* into *Greek*, spake after their country manner, when

^a Gen. vii. 11. *Vulg.* Windows. *Eng.*

they said that *Judith* pulled down the *Conopeum* of *Holoferne's* bed, after she had cut off his head^a.

DEMON signifies *one who knows*; so that it is taken both in a good and bad sense. *Homer* applies it to his gods; and it is now commonly applied to the rebellious angels, who endeavoured to cause those honours to be paid to themselves, which belong only to God.

DEUTERONOMY is *the second law*. It is the name of the last book of *Moses*, in which this law-giver repeats, and if I may so speak, proposes a *second* time, the law which had been already written in the preceding books.

DIABOLUS, *devil*, that is, *calumniator*, or one who *accuses falsely*. The *Greeks* give this name to those who give themselves up to iniquity; and from thence it came to be applied to evil angels.

DIACONUS, *deacon*, that is, *minister*; it comes from a verb which signifies *to serve*.

DIADEM properly signifies a *wreath*, which emperours and kings formerly wore round their heads, to shew their dignity.

ECCLESIA, *church*. This word properly signifies an *assembly* of people called together by the order of the magistrates: Whence it comes to be applied to all those whom God has called to eternal life.

ECCLESIASTES is one who harangues the people in an assembly.

ENCOENIA comes from a *Greek* word which signifies *to renew*. The interpreters of Scripture make use of it, to translate by it the *Hebrew* CHANAK, which may be understood of all *dedications*^b, whether that which is made after the building of a temple, or that which is made after it has been purified, and if I may so speak, *renewed*.

EPISCOPUS, *Bishop*, comes from a *Greek* word which signifies *an overseer*.

ETHNICUS is the same thing as *Gentile*. The Jews called themselves the people of God, and gave other people the name of GOIM, that is, *Nations*. So that these *Nations* called in *Greek* *Ethnoi*, in *Latin* *Gentiles*, were the idolaters who did not worship the true God, who was known only in *Judea*.

^a Jud. xiii. 9. *Vulg.* Canopy. *Eng.*

^b John x. 22.

EVANGELIUM, *Gospel*, signifies a piece of agreeable, happy, and *good news*; as that was which informed mankind of the birth of a Saviour.

EUCCHARIST is *thanksgiving*.

EXODUS, *a going out*. This is the name of the second book of *Moses*, so called, because the first thing spoken of in it, is the miraculous march of the *Israelites* out of *Egypt*.

GAZOPHYLACIUM, *treasury*, is properly the place where the riches and treasures of the temple were kept. The first part of this word signifies *riches*, and the other comes from a verb, which signifies *to keep*. The place where the alms were kept, were called by this name.

GENEALOGY is a description of the family and ancestors, from whom any one is descended.

HERESY was taken at first to signify any opinion in general which was strictly adhered to, whether it were good or bad; so that it properly signified *a sect*. But since the apostles have preached to us the doctrine of JESUS CHRIST, and since it has been no longer lawful to follow any other doctrine, they have been called *hereticks* who have separated themselves from the communion of the faithful, to follow error. So that the word is now taken in a bad sense, to signify a sect that revolts and rebels against the church.

HOLOCAUST is a word compounded of an adjective which signifies *whole*, and a verb which signifies *to burn*. It was properly a sacrifice in which the victim was *entirely burnt* and consumed upon the altar. Nevertheless, this name has been given, but in a more extensive sense, to some other sacrifices, some parts of which the priests had for themselves.

IDOL signifies *a figure*, or *an image*. Nevertheless, custom has appropriated it to signify the statues of the false gods, which were themselves called *idols*, as being nothing else but *figures* of gold, or silver, or stone, or wood. So that this name *idol* being taken for the false god it represents, may well be said, in the language of the Scriptures, to be *nothing*. There is but one God; the gods of the Gentiles are not. And it is in this sense, that S. Paul says, *We know that an idol is nothing in the world*. From this word *idol* comes *idolatry*, which is the *worship that is paid to idols*; *Idolater*, which is *he that worships them*; and *idolothuta*, which signifies *the flesh of the victims, which were offered up in sacrifice to them*.

IOTA is the name of a *Greek* letter. *S. Matthew* gives us to understand that it is very little^a. Nevertheless, it is not the *smallest* in the *Greek* alphabet; but JESUS CHRIST spoke *Hebrew*, and *S. Matthew* wrote in that language, in which the letter JOD in the *Hebrew* alphabet, which answers to the *iota* in the *Greek*, is but half a letter, and is much less than any other.

LAICKS is a name by which the *people* are called, [as opposed to the *Clergy*.] LAOS in *Greek* signifies *people*.

MARTYR, according to the import of the *Greek*, signifies any *witness* in general; but it is particularly applied to those who have bravery and courage enough to confess the faith of JESUS CHRIST, and to lay down their lives in the defence of it.

MYSTERY is a word which comes from a verb which signifies *to shut up*, or *to conceal*; so that a *mystery* is a thing *sacred* and *conceal'd*.

NEOPHYTE signifies *a new plant*, or *a thing newly planed*, a *novice*. So that this name is applied to those who being newly converted to the faith, are not yet fully instructed, nor fully settled in it.

PARADISE is a *Greek* word which signifies a *garden*, or a *park* or *nursery* where trees are brought up, and where wild beasts are kept for diversion. The *Greek* interpreters give this name to the *garden* God planted in *Eden*, wherein *Adam* was put before his fall. And it is from this delightful *garden* that the name is applied to those happy mansions of bliss which God has prepared for those who shall faithfully keep his commandments.

PARASCEVE, *preparation*, is the name that was given to the day in which the law commanded the Jews to *prepare* every thing that was necessary for life, against the seventh day, which was the day of rest.

PENTATEUCH is a name given to *the five books of Moses*. PENTE signifies *five*, and TEUCHOS *a book*; so that to call them the *Pentateuch* is the same thing as to say, *the five books*.

PENTECOST was the *fiftieth* day, reckoning from the day after the feast of the passover, and from thence it takes its name. It was one of the most solemn days.

PERIPSEMA in *Greek* signifies properly *ordure*, or *excrements*; and it is also taken in the *Greek* for *expiation*. This name was given to those

^a v. 18.

who were condemned to death in *expiation* of some crime. And when S. *Paul* says that he was *omnium peripsema*, he intended to signify thereby, that the people had as great an aversion and contempt of him, as of the persons who were condemned to suffer death.

PHYLACTERIES were pieces of parchment artfully made up, in which the Jews put some words of the law. We have said enough of these *phylacteries* in the former part of this work.

PRESBYTER is an *old man*; this name was given to the ministers of the Church, either because they formerly chose such to be so as were of an advanced age, or rather because nothing ought to appear in their lives and conduct, which is not the effect of a consummate prudence; or even because they had the same respect for them, and paid them the same honours, as they did to persons of an advanced age. And in this sense therefore this name rather shews their dignity than their age.

PROPHET, according to the signification of the *Greek* name, imports one who *foretells* future things. But the *Hellenist* Jews don't always so understand it. They also understand by it, *a teacher*, or *a man of letters*, and even *a poet*. So that S. *Paul* speaking of a *poet* who had said that the *Cretans* were liars, calls him in his *Epistle to Titus*, *a prophet*^a. They who made hymns and songs were called by this name.

PROSELYTE is the name which was given to those who left the superstitions of their fathers, to embrace the Jewish religion. The word signifies *a stranger*.

PSEUDO is a *Greek* word which signifies *false*, or *deceitful*: So that *pseudo-apostoli*, are *false apostles*; *pseudo-prophetae*, are *false prophets*, &c.

PYTHONESS signifies a woman *possessed* by a demon, which was worshipped under the name of *Python*. *Apollo* was called by this name, because he killed the serpent *Python*. But the word is rather to be derived from a noun which signifies *a serpent* and *a magician*: So that by a *Pythoness* we are to understand *a magician-woman*.

SCHISM signifies *separation*. *Schismatics* are they who *separate themselves* from the body of the faithful.

SYNAGOGUE signifies *assembly*. But it is also used to signify the *place* where the Jews assembled to hear the law of God.

^a 1. 12. *Vulg.*

SANHEDRIM was the place where the Jewish magistrates assembled. I have already said enough of it in the first part of this work. The *Great Sanhedrim* sat in the temple.

TETRARCHY, it is pretended, signifies the *fourth part* of a state, so that a *Tetrarch* is one who governs that *fourth part*. But nevertheless, it seems to be rather a title of honour which was inferior to that of *King* and *Ethnarch*, but superior to that of *Toparch*.

It often happens, that where we find an *Hebrew* word in the *New Testament*, we find also the interpretation with it. Thus when the Evangelists speak of S. *Thomas*, they add, *who is called* Didymus. These two words, one of which is *Hebrew* and the other *Greek*, signify the same thing. [*viz. Twins.*] S. *Peter* is also called *Cephas*, both which names signify *a stone*.

TABITHA and DORCAS are the *Greek* and *Hebrew* names of the same person, and both signify *a goat*.

ELYMAS and MAGUS are also the names of the same man, the first of which is *Hebrew*, and the other *Greek*: [and both signify *a sorcerer*.]



C H A P. IX.

The manner of dividing the holy Scriptures, so as that they may all be read in a year.

AS the end and design of this work is to inspire the reader with a taste and love for the holy Scripture, to make plain the difficulties of it, and to give light to it; it is now time, after having said all that I think necessary to this design, that I should set down the order which may be prescribed for dividing it in such a manner, as that it may be all read every year. For it is a most pious custom, and very salutary to the soul, not to let any day pass, without reading something in this divine book. Nothing can conduce more to the support and nourishment of our faith, the regulation of our manners, and the filling our souls with all spiritual comforts.

ALL the Bible is holy, every thing in it is inspired by God ; but it is like a temple, in which though all be consecrated to God, yet some places in it are more holy, and more venerable than others. In the same manner some parts of the Bible are more holy than the rest, or are at least more proper to make us so : And in this rank I put the *Gospel*. It contains the life of JESUS CHRIST; the history of his miracles, and his divine instructions which make up the body of christian morality. His miracles convince us of his divinity, his life is the pattern of ours, and his instructions are the rules by which we are to walk in it ; and no day ought therefore to be let slip without reading some part of the Gospel, since our lives are to be regulated, and we shall hereafter be examined by it. The workman never lays aside his rule and compass.

AND among those parts of Scripture, which ought to be principally read, I also place the book of *Psalms* ; because it is most proper to assist us in the most essential duties which are due from man to God ; namely, prayer and thanksgiving. For if our not knowing how to pray, and our being ignorant of what we ought to ask, makes us stand in need of the HOLY GHOST to assist our weakness ; how much more difficult is it for us to praise the supremam majesty of heaven, who are in his sight but dust and ashes ? Now the *Psalms of David* teach us both how to *praise* God, and how to *pray* to him. No body has spoken more worthily of the divine power, greatness, holiness, mercy, and providence, than the *Royal Prophet*. The wonders of the creation, the beauty and order of the universe, the vicissitudes of day and night, and different seasons, the infinite vanity of the creatures, and the surprizing splendour and number of the stars are all represented by him with the most lively eloquence. He speaks of all the elements and the beings which are particularly appointed to shew the power of God, and to execute his commands, I mean winds, thunder, and tempests. Who has ever given a more lively, and more magnificent description of them than *David* ? And is not all the history of the Jewish people, from the calling of *Abraham* till they became the peaceable possessors of the land of promise, contained in the *Psalms*, and so adorned with the finest beauties of poetry, that prophane authors have nothing of this kind which can equal the poems of this great king ? But what ought to make this book most esteemed and valued by christians, is, its containing some of the clearest prophecies concerning

JESUS

JESUS CHRIST: So that this book becomes thereby as proper a study for Christians as for Jews.

The *Psalms* are also excellent *prayers*. The misery of man was never better expressed, or his wants more strongly represented, than by the *Psalmist*. We here find the most pressing motives that can be made use of, to incline the Almighty to favour us, and to engage him in our assistance. *David* makes use of every inducement, and neglects nothing that can be perswasive; and when he cannot find in himself sufficient reasons for his obtaining his petitions, he has recourse to God himself, and drawing reasons for success from the divine nature, engages God for his own glory's sake, not to give up his people into the hands of their enemies, who would insult their God, for having deserted them. And this is what has made the church always have a particular respect and love for the *Psalms*; insomuch that they were all of them formerly appointed to be read over once a week in the publick offices. And every private person ought, according to her example, to have these divine *songs* always in his mouth. So that we must distinguish the other books of Scripture, which are read only at certain seasons of the year, from the *Psalms* and the *Gospel*: These ought to be read every day^a. And as to what is the proper business of this place, the dividing the rest of the Bible in such a manner, as that the whole may be read over in a year; it seems to be of little consequence, to keep any order in it, provided the whole be read over, and begun anew every year; but nevertheless, it will be granted to be yet better to be orderly and regular in it. Now of all the methods that can be proposed, none is more just, than the following in our private readings, the publick lessons of the church. Besides, that this uniformity is most pious and acceptable to the Lord; the care the church has taken to choose out such passages of the sacred books, as relate to the mysteries which are celebrated in it, does also much contribute to our instruction in religion, and to the filling our minds with the spirit of it.

WE have observed that the synagogue caused the sacred books to be read to her children, in her publick assemblies. For *Moses*, as is said in the *Acts*, *bath of old time, in every city, them that preach him, being read*

^a How agreeable is this with the practice of the Church of England, which in her publick offices reads over the whole book of Psalms once a month, and all the Gospels three times in a year?

in the synagogues every sabbath-day^a. And the Jewish Calendar shews exactly how the Scriptures, and each chapter and section must be read, as we have seen. In imitation of whose example it is, that the church has always commanded the Scriptures to be read in her offices. But whereas only some very short passages of Scripture, or rather only the title and beginning of each book is now read in the *Roman Breviary*, the church formerly read every book entirely over without omitting any part of it.

AND it was in conformity to so venerable a custom, and the general sentiments of the church, that a person as learned as pious, printed a *pamphlet* in *French*, in the year 1669, at *Savreux*, in which he proposes a method of reading the Scripture every day according to the publick offices. With this method, the whole Scripture may be entirely read over once a year, without making the readings to be too long at a time. For some chapters, which contain only genealogies, and an enumeration of families, may be passed over. And on the solemn days no reading is appointed, because it is supposed that every one is then sufficiently taken up with the publick offices of the church.

THIS treatise is so fine a one, that I thought my self obliged to insert it here [almost] entire. The author of the *Latin* work which I translate^b, contents himself with abridging it; but I am perswaded that the reader will not think it too long in this translation. It is a little prolix, but nothing is mentioned but what is material.

^a XV. 21. ^b These are the words of the French translator, not of Pere Lamy, who is now known to be the author of the work here spoken of. And it must be here observed, that some parts of this treatise are omitted in the English, for reasons given in the preface.



C H A P. X.

A new method for disposing of the several parts of the holy Scriptures in such a manner as that they may all be read in the space of a year, and with most convenience and advantage.

The different methods of reading the SOME of those who have proposed methods for reading all the Scriptures in a regular time, have confined themselves to the civil year, *that have hitherto been proposed, and wherein this differs from them.*

dividing

dividing the number of the chapters of the Bible, by that of the months or days of the year, to shew how much must be read every day, or every month, in order to finish the whole in the year : And this has plainly not much difficulty in it.

OTHERS considering that nothing is more commendable, than to pursue the general directions of the church in our private devotions, have endeavoured to accommodate these pious readings to the order that is kept in the *Breviary* ; it being evident, that the church has consecrated certain books of Scripture to certain times, in order the better to imprint on our minds the mysteries which are then celebrated.

BUT as this way of dividing the Scriptures is not so easily adjusted as the other, because of the difficulty of reading whole books of Scripture, while the church reads only some chapters of them ; some persons have therefore observed, that the method of this kind, which was proposed some years since, and several times printed, had two considerable inconveniencies in it. The *first* is, that it often happened that too much was appointed to be read at once, some days having five or six, and sometimes seven chapters allotted them : And the *second*, that sometimes it appointed nothing but pieces of morality to be read, which is filling the mind with too much nourishment at a time ; and that at other times it appointed nothing but historical parts, which are not so instructive and edifying to all sorts of persons.

AND considering therefore that that method which best agrees with the general order of the church, (which we should always honour even in the smallest things) is undoubtedly preferable to all others ; we have thought it our duty to preserve it, and have at the same time endeavoured to remove the two inconveniencies beforementioned, in the *New-method*, which is proposed in the following tables : For, we have endeavoured to adjust every thing so well in it, that though in the space of a year we read the whole Scripture, (except some enumerations of proper names which may be omitted) yet there is generally but three or four chapters to be read in a day. And as for the Second difficulty, we have mixed the moral and historical books together as well as we could, that so every one may daily, with ease, find some spiritual nourishment and edification ; imitating in this the commendable conduct of the ancients, who, as *Cassian* observes, generally put a lesson both out of the *Old* and *New Testament*, in their nocturnal offices.

WE have likewise as nearly proportioned every days reading to one another as was possible, putting fewer chapters together when they are long, and more when they are short. But we set down nothing particular to be read on the solemn festivals, because it is supposed, that the service of the church ought at those times sufficiently to employ our thoughts in meditations on the mysteries which are then celebrated, as has already been observed.

§. I.

Of the Civil and Ecclesiastical year.

BUT in order to a right understanding of the method which we have followed in this table, it must be observed that the year consists of 365 days, and somewhat more than six hours; because the sun is so long in making his revolution, before he returns to the point from whence he set out.

WHICH days, if divided by seven, make fifty two weeks, and one day over; and these six hours are kept to make a day every fourth year, which is inserted in the sixth of the *Calends of March*, that is, the four and twentieth day of *February*. And this day is called *Bissextilis*, and the year in which it falls *Bissextilis*; because they reckoned in *Latin* on these years, *bis sexto calendas*, that is, they reckoned the *sixth day of the calends* twice; I mean twice before the first day of *March* following, [or twice in the same year.]

THE days of the week (called in *Latin Feriæ*) are marked in the *calendar* by these seven letters, A, B, C, D, E, F, G. So that if the year consisted only of fifty two weeks, these seven letters would make a continual circle, which would begin every year. But the odd day which the year contains above fifty two weeks, makes the year always end with the same letter, and the same day of the week, with which it began; and consequently the next year cannot begin with the same day of the week, but with the following one. Which is the reason of the change that is necessarily made of the *dominical letters* every year, since the letter which one year is the *Sunday-letter*, must, for this reason, be the *Monday-letter* of the next year: And hence it also comes to pass, that the festivals which are fixed to certain days of the month, must consequently change the days of the week on which they fall.

NEVERTHELESS, if this was the only difference, these festivals and these dominical letters would return in the same circle every seven years. But because there is also every four years, an *intercalary* day, or *bissextile*, which makes the fourth years, or *leap-years*, to consist of 366 days; therefore

fore this circle cannot return to its first order in seven years, but it must be four times seven years, that is, twenty eight years, before it begins again in the same order it did at first. And this is what is called *The Cycle of the Sun*, or the *Circle of the dominical letters*, which serve to regulate the week days in every year, and the festivals which are fixed to certain days of the month.

BUT neither is this circle sufficient to reduce the other festivals which are called *Movable*, to the same order, and the same time; because they depend upon *Easter-day*, which being fixed according to a full moon in *March*, does therefore happen sometimes sooner, and sometimes later. For if we would have the years to return in one perpetual regular course, as well with regard to these festivals as the others, we must make a cycle of several hundred years long. But nevertheless, it may be observed, that there are properly but thirty six differences in all this, and that therefore thirty six briefs, or tables, would be sufficient to regulate the publick offices for ever; though not so as that they should always fall in the same order and succession with respect to one another, yet so as that the *Epacts* and *Dominical Letters* would agree together. For, as in the circle of twenty eight years, the same *Letters* return five times, so in this other circle, the same *Epacts* would return several times. Each particular *Epact* might also fall upon the same day with each particular *Dominical Letter*; and several *Epacts* might joyn with each *Letter*, in giving *Easter* on the same day: So that this order would depend upon this concurrence of the *Letters* and *Epacts*, as is known to all who understand a little of the disposition of the *Calendar*, and as may be seen in the *Tables for finding Easter*, which it would take up too much time here to explain^a.

AND that I may not detain the reader with any thing that is foreign to my subject, I shall barely consider the year, either as *Civil*, or as *Ecclesiastical*.

THE *Civil* year always begins on the first day of *January*, be it what day of the week it will, and ends likewise the last day of *December*, consisting of either 365, or 366 days, as is before explained.

THE *Ecclesiastical* year, on the contrary, always begins with a *Sunday*, and generally consists of fifty two, but sometimes of fifty three weeks. For as this *Ecclesiastical* year reckons only by whole weeks, so it must necessarily be that the supernumerary day by which the year exceeds fifty two weeks, and the intercalary day every fourth, or *leap-year*, must add ano-

^a See Wheatly on the Common Prayer, Part 1. Ch. 2.

ther week to it every six years at least, and sometimes every five years since there may happen to fall two *leap-years* in five years.

ALL the *Movable feasts* which are regulated by that of *Easter*, belong to the *Ecclesiastical* year, and this year always begins with the *first sunday in Advent*: Because the church having always a regard to JESUS CHRIST in every thing she does, begins her year also with his birth; that is, with the time of *Advent*, which she appoints to be the time for our preparing our selves for the worthy commemoration of his nativity.

THE *First sunday in Advent* is always that *sunday* which is next to the feast of S. *Andrew*; which was regulated in this manner, that there might never be less than four weeks, either compleat, or at least begun in *Advent*: And by this means, this *First sunday in Advent* is sometimes carried up so high as the 27th of *November*, and sometimes brought down so low as the third of *December*; which makes it easy to find room to place the fifty third week of the year here before *Advent*.

§. II.

The division of the Ecclesiastical year into Fixed and Movable weeks.

THAT this method of ranging the Scriptures which is represented in the following tables, may be the more easily understood, and may be always useful, by making a sort of perpetual circle, we have divided the *Ecclesiastical* year into certain seasons, and these seasons into *Fixed* and *Movable* weeks, as some authors have already done before us.

WE call those weeks *Fixed*, which always fall at the same time; and those *Movable*, which are sometimes placed in one part of the year, and sometimes in another.

THUS the four weeks in *Advent* are called *fixed*; because though the fourth is not always compleat, yet a fourth sunday does always happen in *Advent*, and at the same time of the year.

THE three *Sundays after Advent* are also *fixed*, because there are never less than three sundays between the *Fourth Sunday in Advent* and *Septuagesima-sunday*.

BUT between the *third Sunday after Advent* and *Septuagesima*, we have placed five other weeks which we call *Movable*; because they are sometimes found here either in part, or wholly, and sometimes they are wholly, or in part placed after the *twenty second Sunday after Trinity*, according as the *Septuagesima* happens to fall, either sooner or later; which
entirely

entirely depends upon *Easter-day*, which is regulated by a full moon in *March*, as has been observed in the foregoing section.

THE three weeks of *Septuagesima*, *Sexagesima*, and *Quinquagesima*, are also *fixed* as well as the five weeks in *Lent*, *Passion-week*, *Easter-week*, and the six weeks that follow it between that and *Whitsuntide*, and *Whitsun-week* it self also; for these always fall in the same order, and nothing can interrupt it, though this order begins sometimes sooner, and sometime later, as *Easter* happens.

AFTER *Whitsuntide* there is also *Trinity-sunday*, and two and twenty sundays after it, which are *fixed*, and always the same.

SO that if we reckon the *Four sundays in Advent*, the *three sundays after Advent*, the three of *Septuagesima*, *Sexagesima*, and *Quinquagesima*, the five of *Lent*, that of *Passion-week*, that of *Easter*, the six after *Easter*, that of *Whitsuntide*, that of *Trinity*, and the *two and twenty after Trinity*, we shall find that these are already seven and forty which are *fixed* and permanent in their order, in which they always follow one another.

BUT the five which remain to make up the number of fifty two, of which the common year consists, are not so; because, as has been observed, they may sometimes be placed after the *third sunday in Advent*, and sometimes after the *twenty second sunday after Trinity*; and this is the reason why they are called *Movable*. By which it appears that there may be sometimes seven and twenty sundays between *Trinity* and *Advent*, and then there will be but three sundays between *Advent* and *Septuagesima*; and that on the contrary, there may sometimes be eight sundays between *Advent* and *Septuagesima*, and then there will be but two and twenty sundays between *Trinity* and *Advent*; which is nevertheless much more uncommon than the other, the last week of the year almost always falling after *Trinity*, and making the twenty third after it.

THIS is the order of the *common* year, which consists of fifty two weeks. But the *extraordinary* years have also another week besides these, which makes a fifty third week, and is always that with which these years end. And therefore though this week does not always happen every year, yet we do not call it *movable*, because when it does happen, it is always in the same place, and can never happen before *Septuagesima*; though it is sometimes joyned to those *movable* weeks which are placed after *Trinity*: which it is necessary to observe, lest so many of these *movable* weeks should

should be placed before *Septuagesima*, as not to leave enough to fill up the time after *Trinity*.

FOR instance, There were in the year 1708. five and twenty *Sunday after Trinity*; but that does not imply that therefore three of these *Movable* weeks were added to the two and twenty, to make up that number: For three of these *Movable* weeks having been in that year placed before *Septuagesima*, there could remain but two to be placed after *Trinity*. But then to these two was added the *extraordinary week* for the last, which made up the number; and so of other years in the like manner. At the end of our *Tables* the reader will find this *extraordinary week*, with a rule which may serve for his direction, that he may never mistake it. But it may here be observed, that as often as the sundays between *Trinity* and *Advent*, joyned to those between *Advent* and *Septuagesima*, make in all 31; (or which is the same thing) when the weeks between *Trinity* and *Advent* joyned to the *Movable* weeks of that year, make in all 28, this shews that this *extraordinary week* must then be used; as will more particularly appear from the *Table of the Movable feasts*, which we shall add to that of the Scriptures. And by this means, this order will be found to begin always at the same time, and to be always the same.

§. III.

The reasons for the order that is observed in this New method.

WE have in this *New-method*, placed the reading of the prophet ISAIAH, in *Advent*, because he is the *Evangelical* prophet, who is more express and particular in his prophecies of the coming of Christ, than any other. And we joyn *Leviticus* with him, not only because it were difficult to find any other time to fix it in; but also because the sacrifices mentioned in this book, contain an infinite number of figures, which may be referred to JESUS CHRIST himself, who was born only to take upon him our sins, and to become the victim which was to be our purification.

As to our beginning *S. Paul's Epistles* here, on the *fourth sunday in Advent*, it must be considered, that there would not be time enough to read them all over, if we did not begin them till after *Christmas*; besides that, properly speaking, this *fourth sunday* is not so strictly in *Advent*, but that it may be considered as distinct from it. For, according to some authors, *Advent* originally was but one and twenty days, which make three weeks, which represent the three times of our saviour's coming to the barren fig-tree, of which *S. Gregory* speaks; namely, before the law, under the law, and after the law: or his coming among *m.n.*, by the mystery of the incarnation,

carnation, his coming *into men* by the operations of his grace, and his coming *against men* to judgment; as has been observed by S. Bernard. Which is further confirmed by pope *Innocent the third*, who on account of this *fourth sunday*, makes two comings to judgment, one immediately after death, the other the general one at the last day.

BUT however that be understood, nothing seems more proper to be read in this last week of *Advent*, than this *Doctor of grace*; since if the last judgment be then the subject of our meditations, nothing can better dispose us for such reflections than the truths which he teaches us. And if it be supposed that this judgment has been already figured out in the preceeding weeks, we are then the more at liberty to begin a new subject this week, and to look on it as independant.

BUT however that be, it would perhaps be difficult to find a more proper season to read S. *Paul* in, than that which approaches the coming of our Redeemer, whose grace he so often preaches.

THE reading of this apostle is continued to the *Movable* weeks; and if the *Septuagesima* happens to fall soon, he cannot be read all over, (according to our method) till the last weeks after *Trinity*: Which may likewise serve to represent to us, by this distance of time, the distance of the nations where S. *Paul* preached; it being very reasonable that he who laboured more in the Gospel, and preached it in more different countries than all the rest of the apostles, should also be our meditation at more different times than they.

Leviticus is continued during the whole festival of *Jesus Christ's Nativity*, which we extend at least to the *third sunday after Advent*: And then in the *Movable* weeks which follow, the three histories of TOBIT, JUDITH, and ESTHER, are joyned with S. *Paul*.

IN JUDITH we may learn what care we ought to take not to pollute our selves at the tables which luxury and intemperance have made very prophane^a; and that it is only by sobriety, retirement, and prayer, that we can gain the victory over our spiritual enemies, of which *Holofernes* was a figure.

AND by the example of ESTHER, we may also be led to love temperance, and to hate the vanities of the world; and may observe in her history, the difference between those feasts where nothing is sought, or aimed at, but luxury, and good cheer, and those which have

^a The Carnivals seem here to be meant.

more lawful and more honourable views. Since on the one hand we here see the fall of a great princeſs, which points out that of our own ſouls; and on the other, the deſtruction of *Haman*, and the exaltation of *Eſther* and *Mordecai*, which ſhews how much God hates the proud, and delights to exalt the humble and thoſe who are at the greateſt diſtance from all the vanities of the world, at the ſame time that their ſtation in life obliges them to be perpetually in the miſt of them.

FOR the two laſt *Movable* weeks, ſome of the *Leſſer Prophets* are added to what remains of *S. Paul*, and that not without reaſon. For as theſe two weeks are ofteneſt placed before *Advent*, at leaſt the laſt of them which is almoſt always there, we have alſo placed ſome of thoſe prophets in them, who ſpeak moſt clearly of the *coming* of JESUS CHRIST, either at his *firſt*, or *ſecond* appearance, which is always repreſented by the *firſt*.

THUS we read in JOEL^a, *The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and the terrible day of the Lord come.* And MALACHI^b ſpeaking of *the Meſſiah*, ſays, *Behold, I ſend my meſſenger, and he ſhall prepare my way before me, and the Lord ſhall ſuddenly come to his temple, even the meſſenger of the covenant whom ye delight in,* which entirely relates to his *firſt* coming; and afterwards he ſays, *Behold, I will ſend you Elijah the prophet before the coming of the great and dreadful day of the Lord^c,* which relates to his *ſecond* coming.

BUT if theſe weeks happen before *Septuageſima*, it is likewiſe viſible that theſe readings there muſt be very well placed; ſince nothing can tend more to the drawing wicked chriſtians off from the exceſſes they give into at this ſeaſon^d, than the repreſenting to them, that if they do not take the advantage of the *firſt* coming of JESUS CHRIST, they will ſoon be overtaken by the *ſecond*, when he will come as a terrible judge, to puniſh their offences. For, as no exhortations can be ſtronger and more forcible than thoſe of the *Prophets* in Scripture, whether their intent be to draw us from evil, or to incline us to embrace that which is good, ſo no ſeaſon can be more proper for the application of them, than this.

And therefore the reading of HOSEA, in the fourth *Movable* week, is alſo excellently well adapted to this end: Becauſe this prophet repreſents, very particularly, the ſevere reproofs with which God condemns

^a ii. 31.^b iii. 1.^c iv. 5.^d Viz. *At the Carnivals.*

the irregularities of the synagogue, which he at last rejects, to take in the church of the Gentiles in its room; and he shews us at the same time, the severe punishments which God inflicted on the vices of the *Israelites*, who instead of retaining their integrity, suffered themselves to be carried away with the profane customs of the *Gentiles*.

ON *Septuagesima* GENESIS is begun, because this is the time that the church represents to us the fall of the first man, and begins to lead us into that state of sorrow and repentance to which that fall reduced us. Thus, as the time from the birth of JESUS CHRIST hitherto, is a proper figure of the life of the innocent; so is this on the contrary, as proper a one of the lives of penitents. This season is set apart by the church for our beginning to enter again into our selves, and reflect upon the miserable condition to which we have been reduced by sin. From whence it appears how great a prophanation those christians are guilty of, who live in a more dissolute manner, at this time, than in any other season of the year.

THIS time was called *Septuagesima* for several reasons; but one of the most visible is, that there are *seven* sundays between this and *Passion-week*, which represent the *seven* ages of the world, and the 70 years of the captivity of *Babylon*. For this captivity ought to represent to us *that* into which *Adam* and his children have been led by sin, in all ages of the world; and the *seventy* years it lasted are represented by the *seventy* weeks of *Daniel*, at the end of which JESUS CHRIST was to be offered up in sacrifice for our deliverance from it. Thus the time of the *passion*, that is, the time in which the church prepares her self particularly to celebrate this offering up of the *Lamb*, does not come till after these *seven* weeks of *Septuagesima*, which represent these *seventy* years, at the end of which these *seventy* weeks were revealed to *Daniel*. And it is remarkable, that the angel told him, when he revealed them to him, that he must first reckon *seven* weeks, and then sixty two. So that these *seven* weeks are also very well represented by the *seven* weeks between *Septuagesima* and *Passion-week*, as the sixty two others, (of which it is said, *And after threescore and two weeks shall Messiah be cut off*,) are by the sixty two days which fall between the same term and *Good-friday*. For, the church can only give us here a brief representation of these things. And thus the *Holy-week* taken separately, does also represent to us the last of *Daniel's* weeks, in which the sacrifice was to cease, and that before it

was ended; *and in the midst of the week he shall cause the sacrifice and the oblation to cease*^a.

THE books of *Moses* (except *Leviticus*, which has already been read) are continued till *Passion-week*, to shew that we were subject to the law, till JESUS CHRIST by his death delivered us from it. Then we take *Jeremiah*, because he was the most express image of JESUS CHRIST, as humbled in pains and torments, not only by his words, but also by his sufferings; and because there would not otherwise be time enough to finish it, we begin it the *Thursday* before.

Good Friday, and the day before it, are read the LAMENTATIONS of the same prophet. And *Saturday in passion-week* is read BARUCH; which is the more suitable to this time, not only because he is as it were a continuation of *Jeremiah*; but also because he begins already to raise the hopes of the Jews a little, in the midst of that weight of affliction and captivity, under which they groaned.

JOSHUA is placed after *Easter*, because he is the figure of the true JOSHUA, or JESUS triumphant and in glory; who leads into the land of the living, the souls which he has delivered from death and hell. After which is read the book of JUDGES, which represent the apostles and bishops who succeeded JESUS CHRIST in the government of the church. And to this is added the history of RUTH, who was a poor stranger, but was nevertheless thought worthy to be one of those from whom JESUS CHRIST descended, to teach us that God is no respecter of persons, and that his church was to be particularly formed out of the *Gentiles*.

BUT with the books of the *Old Testament*, those of the *New* are again begun with the REVELATIONS, which may be considered as *the Gospel of JESUS CHRIST raised from the dead*; and then follow THE ACTS OF THE APOSTLES, that this book may be placed as near as may be to *Ascension-day* and *Whitsunday*, where its history begins.

THE *Epistles* of the Apostles are placed in *Whitsun-week* and the week following, because their words ought to be considered as the effect of that fulness of the HOLY GHOST, which they received, as on *Whit-sunday*, and as the first rules which God gave by them to his church, which he now began to form.

^a *V. 27.*

THE books of *Samuel* and *Kings* are begun after *Whitsuntide*, and read for some part of the summer: The wars which are related in them, are according to S. *Austin*, the figures of a more spiritual warfare; and should put us in mind, that what graces soever we may have received in the preceding days of joy and sorrow, we are never to leave off fighting till we leave life, which the Scripture calls a state of *war* and temptation; *The life of man upon earth is a continual warfare*^a.

AND therefore as this spiritual war requires a great deal of wisdom and prudence for the conduct of it, we have added the books of *Solomon* to these histories, in order to teach us how we ought to regulate our behaviour; and that how confused soever our external affairs may be which are typified by these wars, yet that we ought never to fail of supplying our souls with spiritual food, by reading something. And these moral lectures are so ranged, that the *Proverbs* and *Ecclesiastes*, and often the book of *Wisdom* it self, (which is a sort of abridgment, or repetition of the same instructions) are all read over before we come to the *Song of Songs*; that so, according to the sentiments of the fathers, we may have learned in the first of these books how to subdue entirely the flesh and its lusts, and in the second, how to tread all the vanities of the world under our feet, before we come to this more sublime discourse, which is fit only for the purest souls, who can already begin to feed on the pleasures of another life, before they leave this.

AND we may observe in the forementioned histories, another great figure, which is, that as after God had rejected *Saul*, had defeated his enemies by the hands of *David*, and had established the glory of his temple, which was the figure of his church, under *Solomon*, who was the figure of JESUS CHRIST, the kingdom of the Jews was divided under *Rehoboam*; so after God had rejected the synagogue, had defeated his enemies by JESUS CHRIST his son, the apostles, and the primitive fathers, and had shewn the glory of his church under christian emperours, schisms and heresies began to grow in strength, as soon as the days of persecution were once past. But as this was the time in which God caused the most excellent doctors of the church to appear; so we have joyned to these histories of *the Kings*, the books of *Daniel* and *Ezekiel*, they being two of the most excellent men that ever appeared in the Jewish church.

THESE two prophets have this in common, that they both wrote at the

^a Job vii. 1. *Vulg.*

same time, and during the *Babylonish* captivity. But because the beginning of *Daniel* has a more natural connexion with the end of the histories of *the Kings*, and the end of *Ezekiel* does better connect with the beginning of *Ezra*, we therefore begin with *Daniel*, and end with *Ezekiel*. But we intermix their chapters with one another, the better to shew the order of the times in which they saw the visions which they relate, and how God behaved himself towards his people, during this captivity, and the future expectations and hopes which he gave them by these prophets.

AFTER this follows *Ezra*, because it is the history of their return from this captivity: And we here see them first employed after it, in the re-establishment of that temple, with the description of which the book of *Ezekiel* ends. And because some may think this description, though full of mysteries, to be a little dry, we therefore begin in the *thirteenth week after Trinity*, to joyn morality with it, by joyning to it the book of *Ecclesiasticus*, which we continue to read with *Ezra* and *Nehemiah*, but break it off while *Job* is reading, because that book is it self full of moral precepts, which are intermixed with the thread of the history.

WE have put this book of *Job* between *Nehemiah* and *the Maccabees*, because there is nothing in the sacred books to fill up this chasm in ancient history. And we may learn from thence, that as we read this history after the return of the Jews to *Jerusalem*, and the re-building of the second temple, when they began to enjoy profound peace; so it was, strictly speaking, after the emperours had given peace to the church, that there were found *martyrs to patience* among the retired and solitary, of which martyrs *Job* was the figure. Which may also shew us, that we ought never to be better satisfied with the private afflictions God sends us, than when the state wherein we live is in appearance most happy, and farthest removed from publick calamities.

THE books of *Maccabees* follow *Job*, to teach us, that in the progress even of the greatest virtues, there are some difficulties to contend with, and to shew us, that we ought to be very careful, how we suffer our selves to be weakned either by outward afflictions or diseases; and ought on the contrary to act the King in the midst of poverty, and to return with double vigour to the combat, after we have made a good use of our sufferings: Which we shall never be able to do, unless we watch over our selves, with particular care, in the beginning of our overcoming our misfortunes; which
ought

ought to be considered, as a state of recovery from sickness, which it is sometimes more difficult to support ones self in, than under the distemper it self. And for this reason, therefore, we here reassume the book of *Ecclesiasticus*, to joyn it with this history of the *Maccabees*; that we may learn from this divine work, (which the ancients call *παραγγελον*, as treating of *all virtues*) holy rules for a truly religious and christian conversation, and that circumspection which we ought always to apply to the least actions of our lives.

AFTER this we take the *Lesser Prophets*, because they are full of earnest exhortations to repentance, which is the only means sinful man has left to prepare himself to receive JESUS CHRIST; [whose *Advent* now approaches] and also because they spake particularly of his *coming*.

THUS, (not to mention *Hosea*, *Joel*, or *Malachi*, of which we have already given an account, when we spoke of the *Movable weeks*) we here see in *Amos*, with what fury God revenges himself of his enemies without so much as sparing his own people, whose luxury and vices were an abomination unto him, and declares that the captivity of *Babylon* was at hand, and that *they should not make mention of the name of the Lord^a*, in the calamities to which they should be reduced; that even this might make them the more desirous of seeing and hearing the *Messiah*, who was infinitely to excel all the prophets.

OBADIAH also assures us, that *the day of the Lord is near^b*.

JONAH shews us the value of repentance, by the example of the *Ninevites*.

MICAH seems to be another *Isaiah* in his stile, in the force and energy of his reproofs, and in his manner of comforting *Sion*, by promising her her Sovereign and her Saviour, and by being so particular as to declare that *Bethlehem* should be the place of his birth.

NAHUM also expresses God's fury against his enemies, but he adds, *Behold upon the mountains, the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts^c*. By which he shews that the coming of the *Messiah* was near at hand.

HABAKKUK prophesies of the ruin of *Jerusalem*, and also of that of the *Chaldeans* whom God would make use of to destroy it; and he shews at the same time the deliverance of the Jews by *Cyrus*, and that of

^a vi. 10.^b vi. 15.^c i. 15.

the elect by JESUS CHRIST, of whom he speaks as if had already been *in his temple*, and had enjoined *all the earth to keep silence before him*^a.

ZEPHANIAH seems to be the abridger of *Jeremiah*. He first brings confusion upon the Jews, and other nations, for all their sins; and then comforts them, as if the Lord, who was to be their deliverer, was already *in the midst of them*^b.

HAGGAI, full of a wonderful boldness and confidence, presses upon the Jews the re-building of the second temple, and assures them, that *the glory of this latter house shall be greater than that of the former*, because of the *Messiah*, who was to appear in it^c. And looking through the *first* coming of JESUS CHRIST to the *second*, and considering them both as very near, he says, *Yet once it is a little while and I will shake the heaven, and the earth, and the sea, and the dry land*^d, which may be understood of his *last* coming; and then he adds, *And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory*^e, which may also signify his *first* coming; so visible is it, that the spirit of God does almost always joyn them together.

ZECHARIAH is more copious in describing what was to happen to the Jews, till the coming of the *SON of God*, whom he always has in view; and he is so particular in relating the circumstances of his life and death, and the advantages which the church would derive from thence, that he seems rather to be an evangelist than a prophet.

So that whether the year ends with this week, or with the last of the *Movable* weeks, the reader will always find things which point out the *coming* of the *SON of God*, in a very singular manner, and are particularly proper for this season. For it may here be observed that the last week of the *Ecclesiastical* year is as it were the preparation for *Advent*; whence it was that some would formerly have it to be a part of it, and therefore made *Advent* to contain five weeks.

AND if the year ends with the *extraordinary* week, you will there also find things taken from the *Epistles* of *S. Peter* and the *Revelations*, which speak of the last time, and the day of judgment; and this we thought proper for the same reasons; namely, the season in which this week always falls.

^a ii. 20.^b iii. 5.^c ii. 9.^d ii. 5.^e ii. 6.

AND it may also be observed, that in this *New-method*, the *Propkets* which are the *Apostles* of the *Old law*, and the *Apostles* which are the *Propkets* of the *New*, are dispersed throughout almost all the different seasons of the year; that we may at all times look on them as our masters, who are to teach us how to know, and love God, and reform our manners; and that by this means, we may not tire our selves with reading too much at one time.



The USE of the TABLE.

THIS table is very easy to be understood. Above the columns is set down the time of the year, and at the side of them, the *sundays* and *week-days*: and in the body of each column are cyphers, which answer to these *sundays* and *week-days*, and shew what chapters are then to be read of the book which is named above. And wherever we see other smaller cyphers under these with a line between them, as 38 9---21, it signifies that you are to leave off at the ninth verse of this thirty eighth chapter, and reassume it at the one and twentieth verse, either entirely omitting what is between, or running it but slightly over. And if there are several little cyphers one above another, it signifies that these places are as it were so many parentheses, which are passed over, but all the rest is nevertheless read. But if there be an o before the little bar, instead of a cypher, as o---27, it signifies that you are to begin reading this chapter at the 27th verse: And if on the contrary, it be after the bar, as 23---o, this shews that you are to read this chapter to the 23d verse, and no farther.

AND if you find an o by it self among the large cyphers, which shew the chapters, it either signifies, that the chapters which are not marked, are to be omitted, or that you are not on that day to read any thing of the book which is named, where this o is.

N. B. *It must be here observed, that what we here call, the first week after Christmas, is the first week after Advent; which is the last week of the civil year, which ends in December; and we call it so, because Christmas-day is always in it, at least, if not before it.*

The TABLE, or NEW-METHOD, &c.

A D V E N T.					C H R I S T M A S.				
I. WEEK.		I. S A I A H. Chap. - - - 1, 2, 3.	III. WEEK.		I. S A I A H. Chap. - - - 45, 46, 47.	I. WEEK after Christmas.		I. R O M A N S. Chap. 13, 14.	I. L E V I T I C U S. Chap. - - - 7.
II.		4, 5, 6, 7.	II.		48, 49, 50.	II.		15, 16.	8, 9.
III.		8, 9, 10.	III.		51, 52, 53, 54.	III.		I. C O R I N T H I. Chap. - - 1, 2.	10.
IV.		11, 12, 13, 14.	IV.		55, 56, 57.	IV.		3, 4.	11.
V.		15, 16, 17, 18.	V.		58, 59, 60.	V.		5, 6.	12.
VI.		19, 20, 21.	VI.		61, 62, 63.	VI.		7, 8.	13.
Sat.		22, 23, 24.	Sat.		64, 65, 66.	Sat.		9, 10.	
II. WEEK.		I. Chap. - - 25, 26, 27.	IV. WEEK.		I. ROMANS. LEVITICUS. Chap. 1, 2. Chap. - - - 1.	II. WEEK after Christmas, and the 1st of the Civil Year.		I. 11, 12.	14.
II.		28, 29.	II.		3, 4.	II.		13, 14.	15.
III.		30, 31, 32.	III.		5, 6.	III.		15, 16.	16.
IV.		33, 34, 35.	IV.		7, 8.	IV.		II. C O R I N T H I. Chap. - - 1, 2.	17.
V.		36, 37, 38, 9-21.	V.		9, 10.	V.		3, 4.	18.
VI.		39, 40, 41.	VI.		11, 12.	VI.		5, 6, 7.	19.
Sat.		42, 43, 44.	Sat.			Sat.		8, 9.	20.
					Nothing in particular is to be read on Christmas-day; and if that Day happen to be one of the foregoing ones, all its Lessons are to be carried forward to fill up this Saturday; and if it falls on Sunday following, the Lessons are in like manner to be taken from thence that fill up this Day.				
III. WEEK.		I. Chap. 1, 2.	III. WEEK after Christmas.		I. 10, 11.	II. GALATIANS. Chap. 1, 2, 3.		21.	
II.		3, 4.	II.		12, 13.	IV. 4, 5, 6.		22.	
III.		5, 6.	III.			V. EPHESIANS. Chap. - - 1, 2.		23.	
IV.		7, 8.	IV.			VI. 3, 4.		24.	
V.		9, 10.	V.			Sat. 5, 6.		25.	
VI.		11, 12.	VI.					26.	
Sat.			Sat.					27.	

MOVEABLE WEEKS.				MOVEABLE WEEKS.			
I. WEEK.	I.	PHILIPPIANS.	TOBIT.	IV. WEEK.	I.	2. TIMOTHY.	HOSEA.
	II.	Chap. - - - - - 1.	Chap. - - 1, 2.		II.	Chap. - - - 1.	Chap. 1, 2.
	III.		3, 4.		III.	2.	3, 4.
	IV.		5, 6.		IV.	3.	5, 6.
			7, 8.			4.	7, 8.
	V.	COLOSSIANS.			V.	TITUS.	
	VI.	Chap. - - - - - 1.	9, 10.		VI.	Chap. - - - 1.	9, 10.
II. WEEK.	Sat.		11, 12.	V. WEEK.	Sat.	2, 3.	11, 12.
			13.			PHILEMON.	13, 14.
	I.	I. THESSALONIANS	JUDITH.		I.	HEBREWS.	JOEL.
	II.	Chap. - - - - - 1, 2.	Chap. - - 1, 2.		II.	Chap. - - 1, 2.	1.
	III.		3, 4.		III.	3, 4.	2.
	IV.		5, 6.			5, 6.	3.
			7, 8.		IV.	7, 8.	MALACHI.
III. WEEK.	V.	II. THESSALONIANS			V.	9, 10.	1.
	VI.	Chap. - - - - - 1.	9, 10, 11.		VI.	11.	2.
	Sat.		12, 13.		Sat.	12, 13.	3.
			14, 15, 16.				4.
	I.	I. TIMOTHY.	ESTHER.	<p>N.B. If Septuagesima happens sooner, what cannot be here read of these Moveable Weeks, must be put after the 21st Sunday after Trinity, as we shall more particularly observe in that Place.</p> <p>U u u Septuagesima</p>			
	II.	Chap. - - - - - 1.	Chap. - - 1, 2.				
	III.		3, 4, 5.				
	IV.		6, 7.				
	V.		8, 9.				
	VI.		10, 11, 12.				
	Sat.		13, 14.				
			15, 16.				

Septuagesima, Sexagesima and Quinquagesima.				L E N T.			
Septuagesima. WEEK.	I.	GENESIS.		I. WEEK in Lent.	I.	EXODUS.	
	II.	Chap. --- 1, 2, 3.			II.	26, 27, 28.	
	III.	4, 5, 6, 7.			III.	29, 30, 31.	
		8, 9, 10, 11.			IV.	32, 33, 34.	
		2-32.			V.	35, 36, 37.	
	IV.	12, 13, 14, 15.				38, 39, 40.	
	V.	16, 17, 18.			VI. Sat.	NUMBERS.	
VI.	19, 20, 21, 22.		1, 2, 3, 4.				
Sat.	23, 24, 25.		5-44, 3-32, 18-32.				
	2-5- 13-19.		5, 6, 7, 8. 18-84.				
Sexagesima. WEEK.	I.	26, 27, 28.		II. WEEK in Lent.	I.	9, 10, 11, 12.	
	II.	29, 30, 31.				14-29.	
	III.	32, 33, 34, 35.			II.	13, 14, 15, 16.	
	IV.	36, 37, 38, 39.				5-18.	
		0 6.			III.	17, 18, 19, 20.	
		9-0.			IV.	21, 22, 23, 24.	
	V.	40, 41, 42.			V.	25, 26, 27, 28.	
VI.	43, 44, 45, 46.		VI. Sat.	5-51.			
Sat.	47, 48, 49, 50.			29, 30, 31, 32.			
				[to verse 8, and then add only the 12, 13,			
				17, 20, 23, 26, 29, 32, 34, and 39 verses			
Quinquagesima. WEEK.	I.	EXODUS.		III. WEEK in Lent.	I.	DEUTERONOMY.	
	II.	Chap. --- 1, 2, 3.			II.	1, 2, 3.	
		4, 5, 6, 7.			III.	4, 5, 6.	
		14-20.			IV.	7, 8, 9.	
	III.	8, 9, 10, 11.			V.	10, 11, 12.	
	IV.	12, 13, 14.			VI.	13, 14, 15.	
	V.	15, 16, 17, 18.				16, 17, 18.	
VI.	19, 20, 21, 22.		IV. WEEK in Lent.	19, 20, 21.			
Sat.	23, 24, 25.						
Ab-Wednesday.	I.			V. WEEK in Lent.	I.		
	II.				II.		
	III.				III.		
	IV.				IV.		
	V.				V.		
	VI.				VI.		
	Sat.				Sat.		

L E N T.				E A S T E R.				
IV. WEEK in Lent.	I.	DEUTERONOMY.		EASTER WEEK.	I.	Read and meditate on the publick Offices of the Church, and those Scriptures which are used in them, on this Occasion.		
	II.	Chap. - - - - -	22, 23, 24.		II.	REVELATIONS.	JOSHUA.	
	III.		25, 26, 27.		III.	Chap. - - - - -	1.	
	IV.		28, 29, 30.		IV.		2.	
			31, 32, 33, 34.		V.		3.	
			0-44.		VI.		4.	
V.	V.	J E R E M I A H.		Sat.	7.		6.	
	Chap. - - - - -	1, 2, 3, 4.						
	V.		5, 6, 7, 8.					
	Sat.		9, 10, 11, 12.					
V. WEEK in Lent.	I.	J E R E M I A H.		I. WEEK after Easter.	I.	REVELATIONS.	JOSHUA.	
	II.	Chap. - - - - -	13, 14, 15, 16.		II.	Chap. - - - - -	8.	
	III.		17, 18, 19, 20, 21.		III.		9.	
	IV.		22, 23, 24, 25.		IV.		10.	
	V.		26, 27, 28, 29.		V.		11.	
	VI.		30, 31, 32.		VI.		12.	
Passion WEEK.	VI.		33, 34, 35.	Sat.		13.		
	Sat.		36, 37, 38, 39.					
	Passion WEEK.	I.	J E R E M I A H.		II. WEEK after Easter.	I.	REVELATIONS.	JOSHUA.
		II.	Chap. - - - - -	40, 41, 42.		II.	Chap. - - - - -	16.
III.			43, 44, 45, 46, 47.	III.			17.	
IV.			48, 49, 50.	IV.			18.	
			51, 52.	V.			19.	
			L A M E N T A T I O N S.	VI.			20.	
V.	V.	Chap. - - - - -	1, 2, 3.	Sat.	21.		21.	
	VI.	4, 5. B A R U C H.	1, 2, 3.		22.		22.	
	Sat.		4, 5, 6.					

E A S T E R.				Easter, Whitsuntide and Trinity Week.			
III. W E E K after Easter.	I.	A C T S.	J O S H U A.	VI. W E E K after Easter.	I.	A C T S.	J U D G E S.
	II.	Chap. - - - 1.	Chap. - - - - - 23		II.	Chap. - - - 22.	Chap. - - - - - 19
		2.	24		III.	23.	20
	III.	3.	J U D G E S.		IV.	24.	21.
	IV.	4.	Chap. - - - - - 1.				R U T H.
	V.	5.	2		IV.	25.	Chap. - - - - - 1.
IV. W E E K after Easter.	VI.	6.	3.	Whitsun- W E E K.	V.	26	2.
	Sat.	7.	4.		VI.	27.	3.
	I.	A C T S.	J U D G E S.		Sat.	28.	4
	II.	Chap. - - - 8	Chap. - - - - - 6.		I.	The publick Office of the Church.	
	III.	9.	7.		II.	The EPISTLE of St. JAMES.	
	IV.	10.	8.		III.	Chap. - - - - - 1	
V. W E E K after Easter.	V.	11.	9	Trinity W E E K.	IV.	2, 3.	
	VI.	12.	10		V.	4, 5	
	Sat.	13	11			I. EPISTSE of St. PETER.	
	I.	A C T S.	J U D G E S.		VI.	Chap. - - - - - 1.	
	II.	Chap. - - - 15	Chap. - - - - - 13.			2, 3.	
	III.	16	14		Sat.	4, 5.	
Ascension-day.	IV.	17	15.	I SAMUEL	I.	Chap. 1, 2.	2. P E T E R.
	V.	18	16.		II.	3, 4, 5.	Chap. - - - - - 1.
	VI.	19.	The Office of the Church		III.	6, 7, 8.	2, 3
	Sat.	20.	17.		IV.	9, 10	I. J O H N.
		21.	18		V.	11.	Chap. - - - - - 1, 2, 3.
					VI.	12, 13.	4, 5.
					Sat	14.	2 Epist. of St. JOHN.
							3 Epist. of St. JOHN.
							Epistle of JUDE.

After TRINITY.				After TRINITY.			
I. W E E K after Trinity.	I.	I SAMUEL	P R O V E R B S	IV. W E E K. after Trinity.	I.	I. K I N G S.	P R O V E R B S.
	II.	Chap. - - 15, 16	Chap. - - - - 1.		II.	Chap. - - - 6, 7.	Chap. - - - - 21
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	V.	21, 22.	4.		V.	11, 12.	24.
	VI.	23, 24	5.		VI.	13, 14	25.
II. W E E K after Trinity.	Sat.	25, 26	6	V. W E E K. after Trinity.	Sat	15, 16.	26
	I.	27, 28, 29.				17, 8.	27.
	II.	I SAMUEL.	P R O V E R B S.		I.	Chap. - - 19, 20.	Chap. - - - - 28
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	V.	3, 4	9		IV.	Chap. - - - 1, 2	30.
III. W E E K. after Trinity.	VI.	5, 6	10	VI. W E E K after Trinity.	I.	II. K I N G S.	31.
	Sat.	7, 8, 9.	11.		II.	3, 4	ECCLESIASTES.
	I.	10, 11.	12.		III.	5, 6	Chap. - - - - - 1.
	II.	12, 13.	13.		IV.	7, 8	2.
	III.	14, 15	14.		V.	9, 10.	3.
	IV.	16, 17	15		VI.	II. K I N G S.	ECCLESIASTES
IV. W E E K. after Trinity.	V.	18, 19.	16	I. K I N G S.	I.	Chap. 11, 12, 13.	Chap. - - - - - 4.
	VI.	20, 21.	17.		II.	14, 15.	5.
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	I.	24-c.			IV.	18, 19.	7.
	II.	I K I N G S.			V.	20, 21.	8.
	III.	Chap. - - - 1, 2.	19.		VI.	22, 23.	9.
V. W E E K. after Trinity.	IV.	3, 4, 5.	20.		Sat	24, 25.	10.
		0-21.					

After TRINITY.				After TRINITY.			
VII. WEEK after Trinity.	I.	I. CHRONICLES. Chap. 10. 11. 12. 25-0. 3-7. 9-14. 24-37.	ECCLESIASTES. Chap. 11.	X. WEEK after Trinity.	I.	DANIEL. Chap. 1. 13. 2.	
	II.	13. 14. 15. 5-11.	WISDOM. Chap. 12. 1.		II.	EZECHIEL. Chap. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.	
	III.	16. 17. 18. 9-15.			III.		
	IV.	19. 20. 21.			IV.		
	V.	22. 23. 24.			V.		
	VI.	7-24. 7-0. 28. 29.			VI.		
	Sat.	II. CHRONICLES. Chap. 1. 2. 3.			Sat.		
VIII. WEEK after Trinity.	I.	II. CHRONICLES. Chap. 4. 5.	WISDOM. Chap. 6.	XI. WEEK after Trinity.	I.	EZECHIEL. Chap. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35.	
	II.	6. 7.			II.		
	III.	8. 9. 10.			III.		
	IV.	11. 12. 13.			IV.		
	V.	14. 15. 16.			V.		
	VI.	17. 18. 19.			VI.		
	Sat.	20. 21.			Sat.		
IX. WEEK after Trinity.	I.	II. CHRONICLES. Chap. 22. 23.	WISDOM. Chap. 13.	XII. WEEK after Trinity.	I.	EZECHIEL. Chap. 36. 37. DANIEL. Chap. 3. 57-88. 4. 14. 7. 8. 5. 9. 6. 10. 11. 12.	
	II.	24. 25.			II.		
	III.	26. 27. 28.			III.		
	IV.	29. 30.			IV.		
	V.	31. 32.			V.		
	VI.	33. 34.			VI.		
	Sat.	35. 36.			Sat.		
After TRINITY.				After TRINITY.			
XIII. WEEK after Trinity.	I.	EZECHIEL. Chap. 38. 39.	ECCLESIASTICUS Chap. 1. 2.	XVI. WEEK after Trinity.	I.	JOB. Chap. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42.	
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	III.	42. 43.	4. 5.		III.		
	IV.	44. 45.	6. 7.		IV.		
	V.	46. 47. 48. c-8.	8.		V.		
	VI.	EZRA. Chap. 1. 2. 3. 4. 3-19. 5. 6. 7.	9.		VI.		
	Sat.		10.		Sat.		
XIV. WEEK after Trinity.	I.	EZRA. Chap. 8. 9. 10. 2-15. 20-0.	ECCLESIASTICUS. Chap. 11.	XVII. WEEK after Trinity.	I.	MACCABEES. Chap. 1.	ECCLESIASTICUS. Chap. 22.
	II.	NEHEMIAH. Chap. 1. 2.	12. 13.		II.	2.	23.
	III.	3. 4.	14. 15.		III.	3.	24.
	IV.	5. 6.	16.		IV.	4.	25.
	V.	7. 8. 8-63.	17. 18.		V.	5.	26. 27.
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XV. WEEK after Trinity.	I.	JOB. Chap. 1. 2. 3.		XVIII. WEEK after Trinity.	I.	MACCABEES. Chap. 9.	ECCLESIASTICUS. Chap. 31.
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	V.	13. 14. 15.			V.	13.	35.
	VI.	16. 17. 18.			VI.	14.	36.
	Sat.	19. 20. 21.			Sat.	15. 16.	37.

After TRINITY.					After TRINITY.				
XIX. WEEK after Trinity.	I.	II. MACCABEES	I. Chap.	ECCLESIASTICUS.	XXII. WEEK.	I.	HABAKKUK.	1. 2. 3.	
	II.		2.	38.		II.	ZEPHANIAH.	1. 2. 3.	
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	V.		5.	41.		V.		2. 3. 4. 5.	
	VI.		6.	42.		VI.		6. 7. 8.	
	Sat.		7.	43.		Sat.		9. 10. 11.	
XX WEEK after Trinity.	I.	II. MACCABEES.	8. Chap.	ECCLESIASTICUS.	The Extraordinary WEEK.				
	II.		9. 10	45.	WEEK.	I.	II. PETER.	1. Chap.	REVELATIONS.
	III.		11.	46.		II.		2.	4. 5.
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	Sat.		15.	50.		VI.		3.	12. 13.
				51.		Sat.		4.	14. 20.
XXI. WEEK after Trinity.	I.	AMOS.		1. 2. 3.					
	II.			4. 5. 6.					
	III.	7. 8. 9. OBADIAH.	Chap.	1.					
	IV.	JONAH.		1. 2. 3. 4.					
	V.	MICAH.		1. 2. 3.					
	VI.			4. 5. 6. 7.					
	Sat.	NAHUM.	Chap.	1. 2. 3.					

N. B. If there yet remain any weeks between the *twenty second Sunday after Trinity* and *Advent*, they must be filled up with as many of the *moveable weeks* as were not read before *Septuagesima*; and by this means, the number of fifty two weeks, which ordinarily makes up the year, will always be found compleat. But because, as we have said, the *ecclesiastical* year has sometimes fifty three, we have therefore added this *extraordinary week*, which can never come before *Septuagesima*, but always falls immediately before *Advent*; which can happen no oftner than once in five or six years. And therefore we have filled it with what has been already read, because otherwise what would have been put in this week, would not have been read every year.

But if any one should not remember, how many of these *moveable weeks* were left unread before *Septuagesima*; they need only observe that the *Sunday of the first moveable week* is always the *third Sunday of the CIVIL year*, in *January*. So that they have only to look on an Almanack, and reckon as many *moveable weeks* before *Septuagesima*, as there are *Sundays* between this *third Sunday in January* and *Septuagesima*, and then the *moveable weeks* which remain after that, will be those which are to be read in this place. And if after all there yet remains a week before *Advent*, it must be filled up with this *extraordinary week*.

But that every thing may be the more clear and easy, we shall here add A TABLE OF MOVEABLE FEASTS, up to the year 1740. wherein these weeks will be shewn, as well as the festivals which depend upon *Easter* and one glance of the eye will shew all that has been said about them.

The number which is set against them in this Table, shews how many of them happen every year before *Septuagesima*; and consequently what remains of them after that number is taken out must be added after the 22d. week after Trinity, to compleat the number of the weeks of the year.

For instance, the year 1723. is said to have one *moveable week* and 26 weeks after Trinity; and consequently there will then be one of these *moveable weeks* before *Septuagesima*, and four to add to the 22d. after Trinity.

But if the number of *moveable weeks* in the Table, when added to that of the weeks after Trinity, makes in all but 26, this shews that to them must also be added the *extraordinary week* before mentioned. And that this may be the better discerned, I have mark'd the years which have it with an Asterisk.

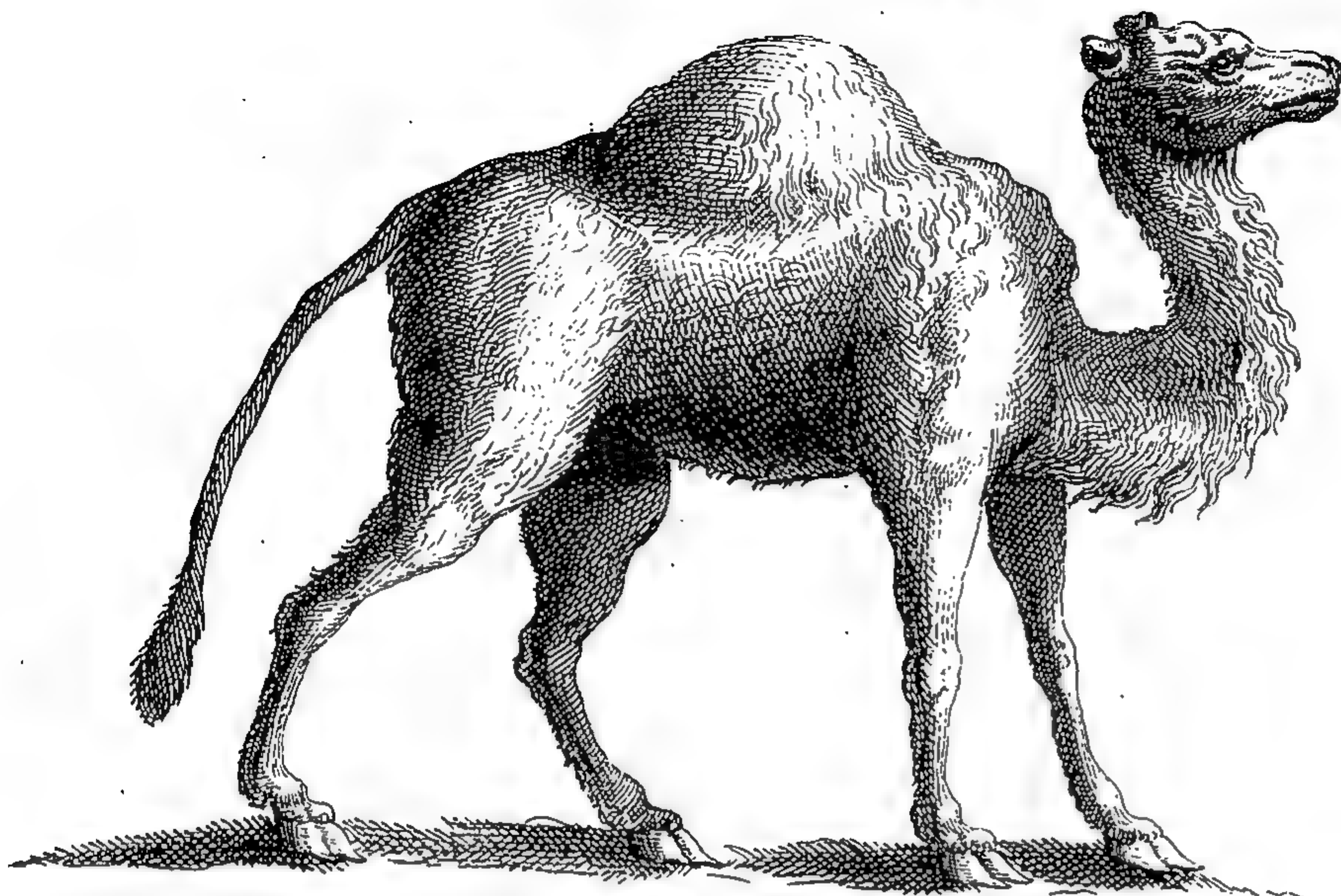
A TABLE

A TABLE of WEEKS and MOVEABLE FEASTS.

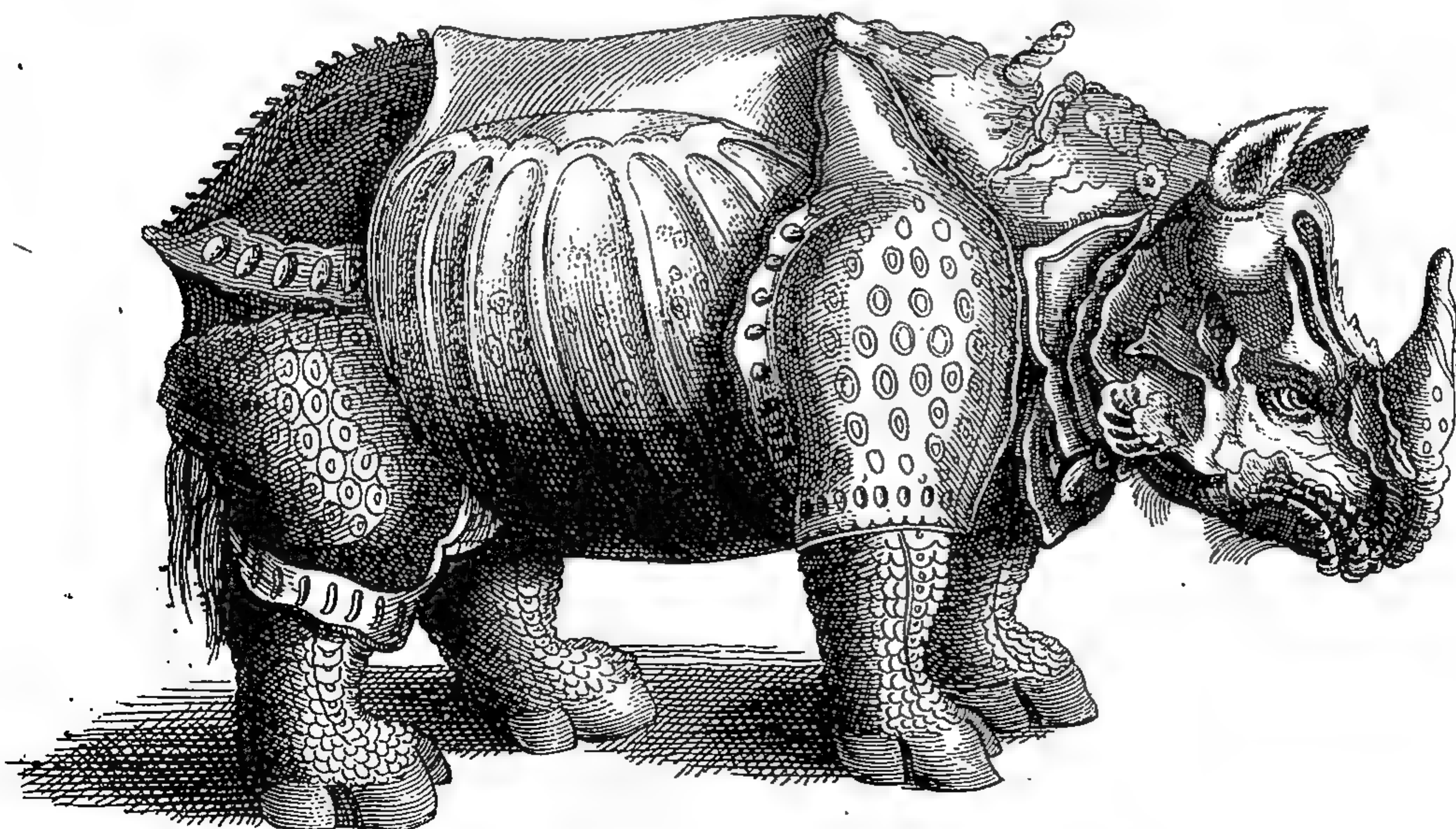
<i>Years.</i>	<i>Dominical Letter.</i>	<i>Epact.</i>	<i>Moveable Weeks.</i>	<i>Septuagesima-sunday.</i>	<i>Ash-Wednesday.</i>	<i>Easter-day.</i>	<i>Whit-sunday.</i>	<i>Weeks or Sunday days after Trinity.</i>	<i>Advent- Sunday.</i>
1723	F	4	3	Feb. 10	Feb. 27	April 14	June 2	24	Dec. 1
1724	ED	15	*3	2	19	5	May 24	*25	Nov. 29
1725	C	26	1	Jan. 24	10	Mar. 28	16	26	28
1726	B	7	3	Feb. 6	23	April 10	9	24	27
1727	A	18	1	Jan. 29	15	2	21	26	Dec. 3
1728	GF	29	4	Feb. 18	Mar. 6	21	June 9	23	1
1729	E	11	*2	2	Feb. 19	6	May 25	*26	Nov. 30
1730	D	22	1	Jan. 25	11	Mar. 29	17	26	29
1731	C	3	4	Feb. 14	Mar. 3	April 18	June 6	23	28
1732	BA	14	2	6	Feb. 23	9	May 28	25	Dec. 3
1733	G	25	1	Jan. 21	7	Mar. 25	13	26	2
1734	F	6	3	Feb. 10	27	April 14	June 2	24	1
1735	E	17	*3	2	19	6	May 25	*25	Nov. 30
1736	DC	28	5	22	Mar. 10	25	June 13	22	28
1737	B	9	3	6	Feb. 23	10	May 29	24	27
1738	A	20	1	Jan. 29	15	2	21	26	Dec. 3
1739	G	1	4	Feb. 18	Mar. 7	22	June 10	23	2
1740	FE	12	2	3	Feb. 20	9	May 25	25	Nov. 30

FINIS.

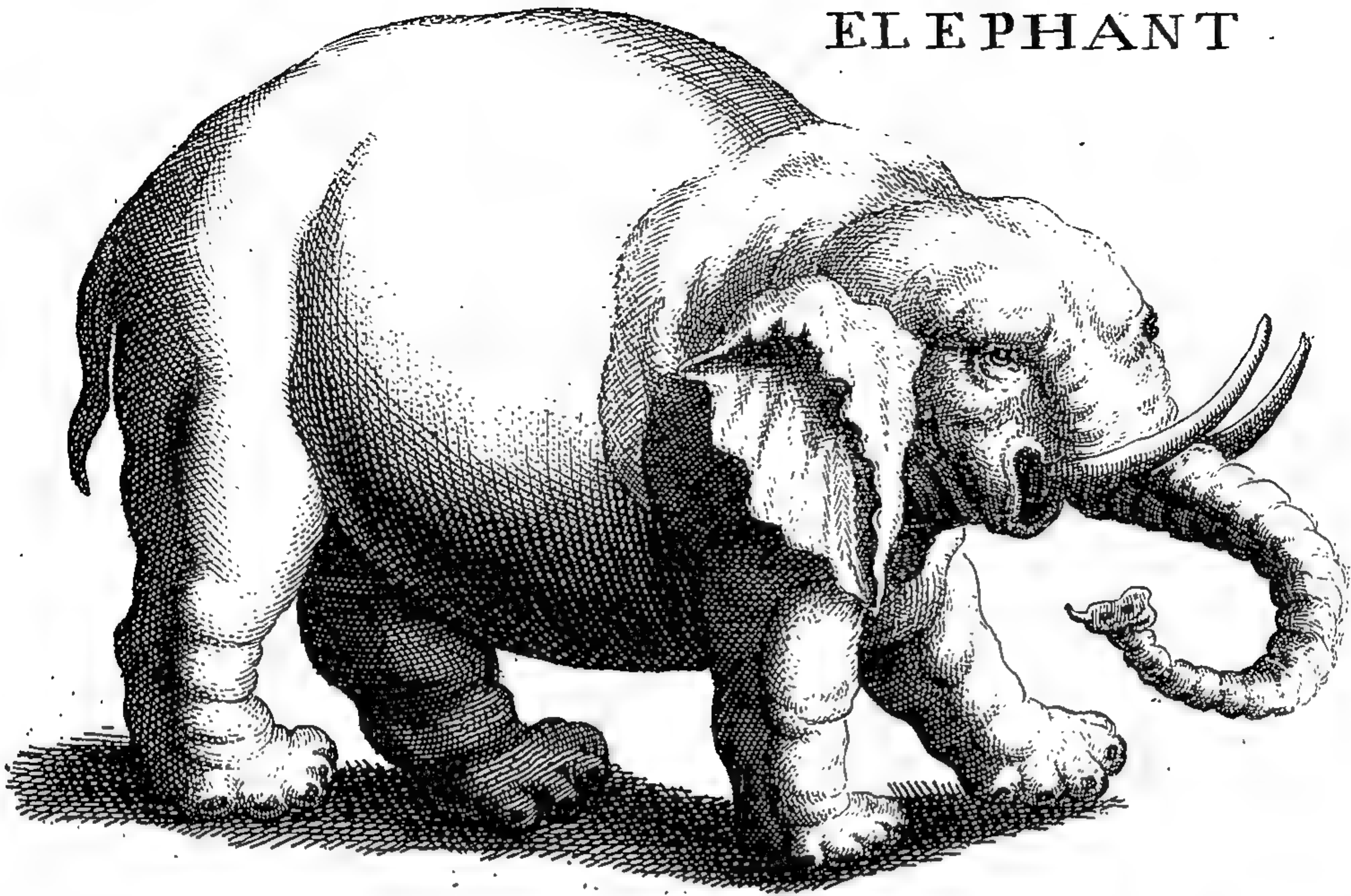
CAMEL



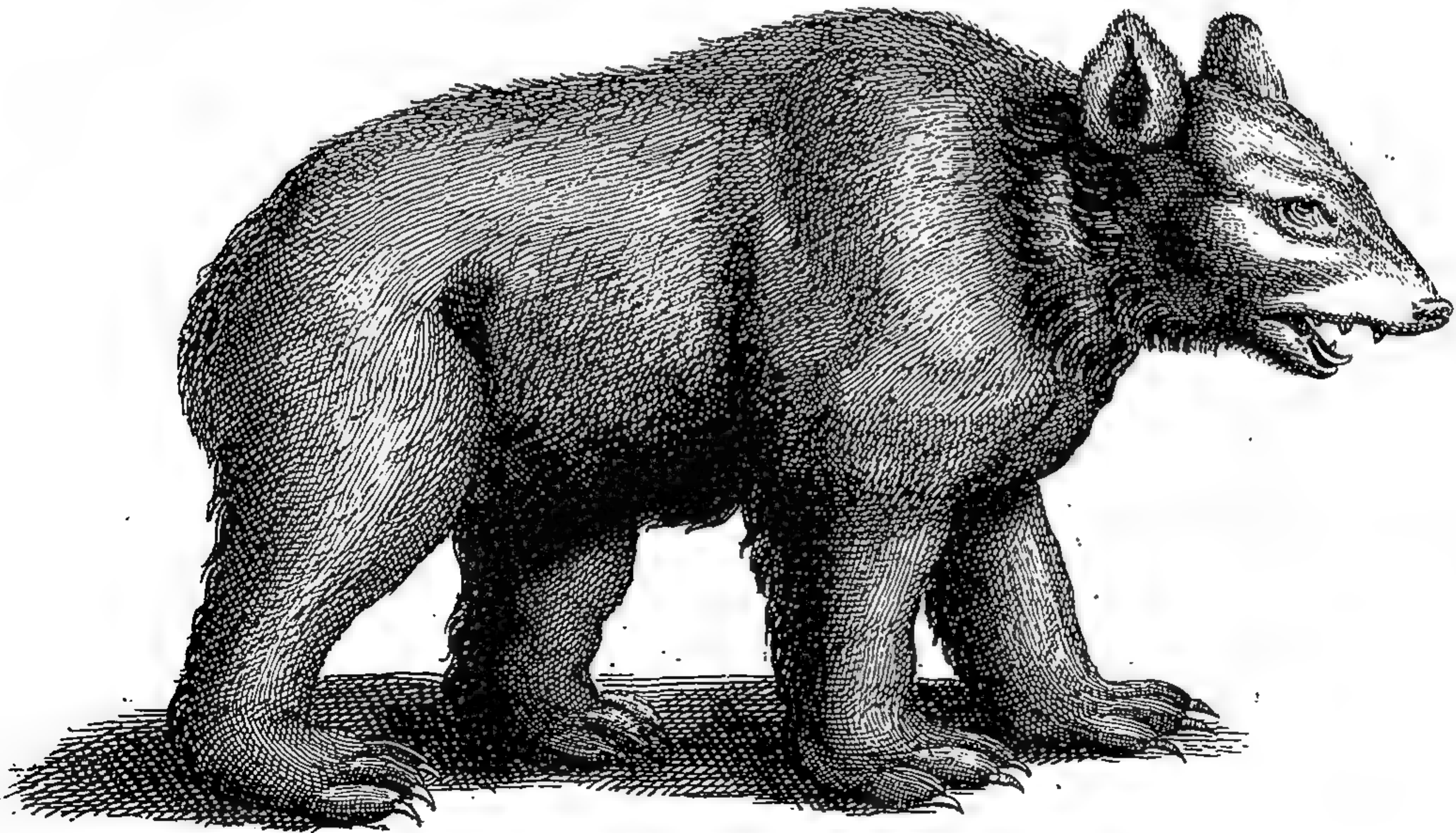
RHINOCEROS



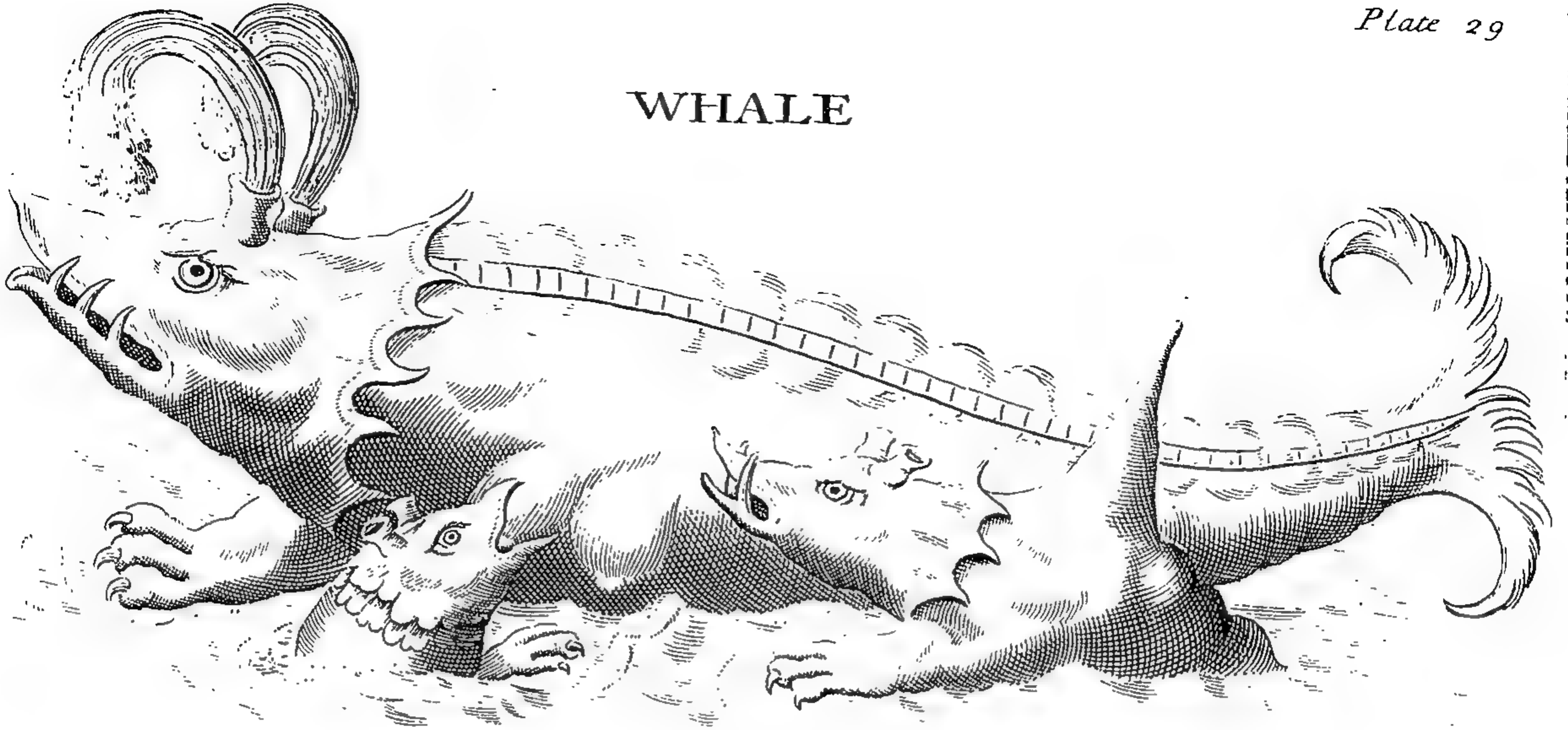
ELEPHANT



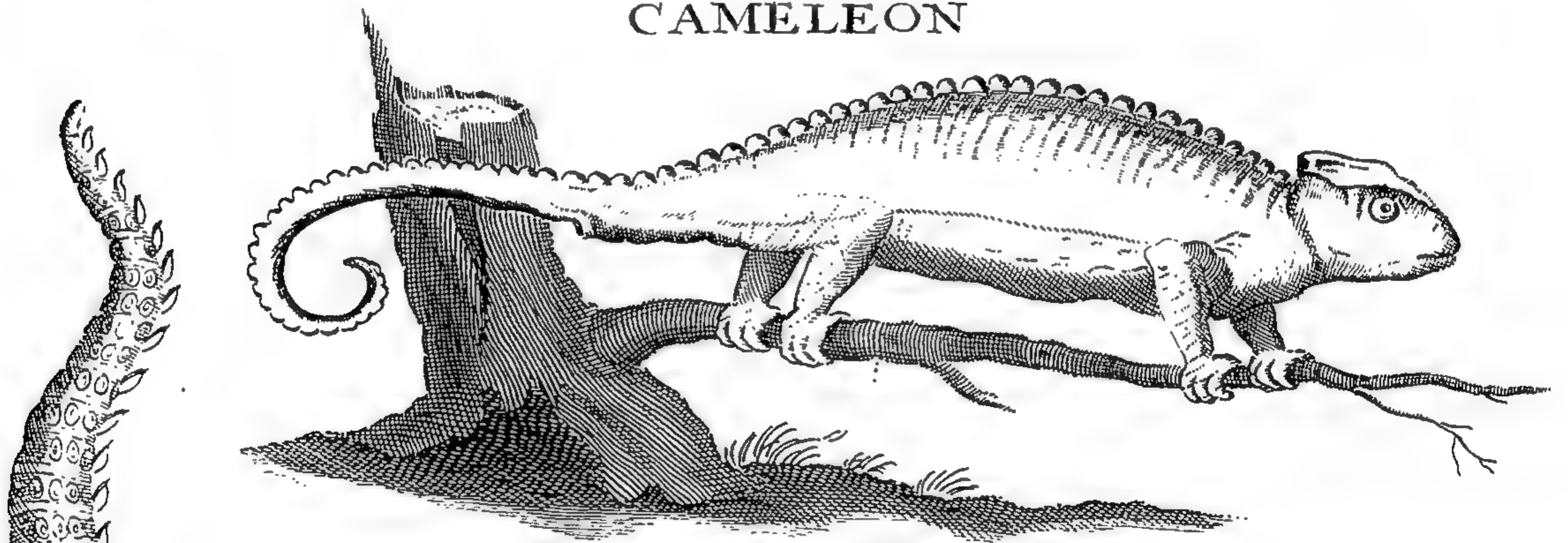
BEAR



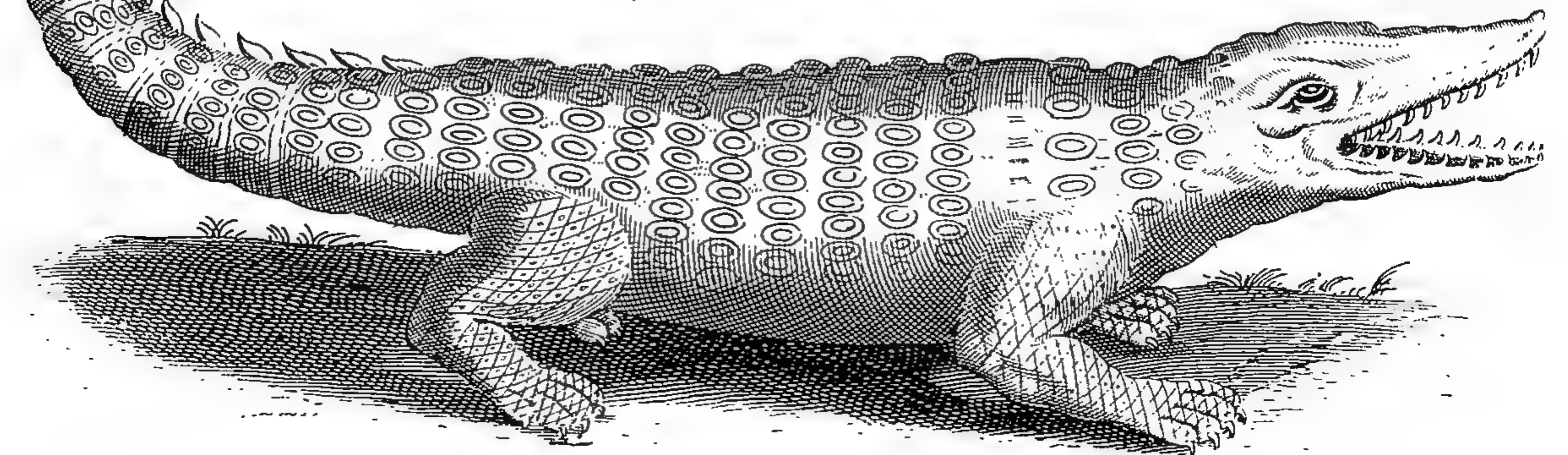
WHALE



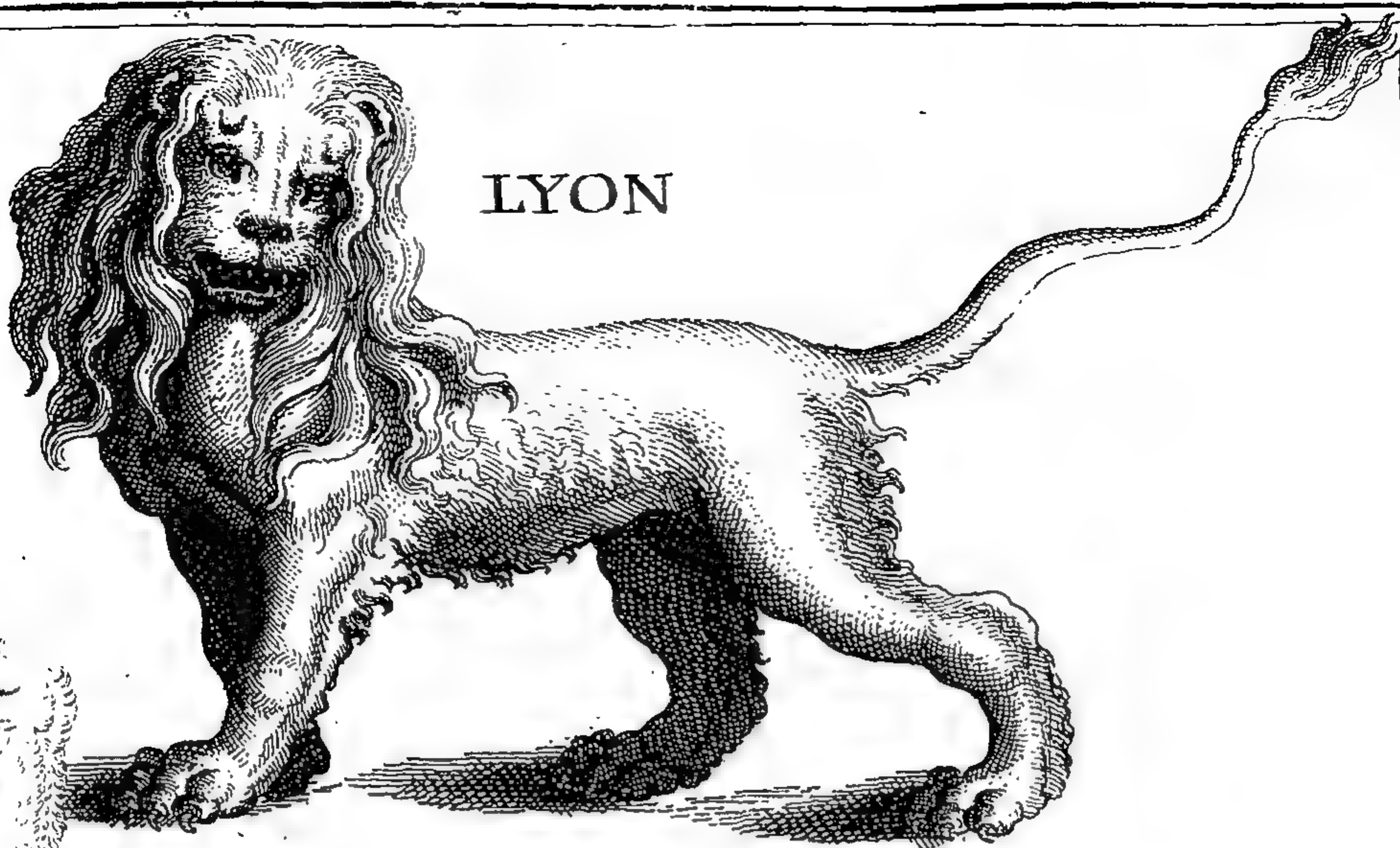
CAMELEON



CROCODILE



LYON



ONOCROTALUS



TYGER



*A TABLE of the Texts of Scripture which
are explained in this Book.*

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